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IS MORALITY ENOUGH?

A SERMON PREACHED IN THE CHURCH OF THE DISCIPLES, BOSTON, BY REV. CHARLES G. AMES.

"He hath shown thee, O man, what is good; and what doth the Lord thy God require of thee, but to do justly, to love mercy, and to walk humbly with thy God?"—MICAH vi. 8.

"That they who believe in God may be careful to maintain [practise] good works."—TITUS iii. 8.

Is morality enough, or do we also need religion? Is religion enough, or do we also need morality? Let us first ask what we mean by the terms. Of course, either word can be so stretched as to cover all kinds of spiritual and practical goodness; but such is not the common usage. Morality is duty, accepted as a law of conduct; it is an inward principle governing outward action. We call a man moral when his outward life is correct, and when we suppose that he means to make it correct from honest motives.

Religion is supposed to lie deeper. It is man's instinctive feeling that his being is somehow connected with a world of invisible realities, that his life is held in a larger life, and that he belongs to a spiritual order. Morality calls him to do justly and love mercy: religion calls him to walk humbly with God. If morality puts him in right relations with his own body and with his fellow-men, religion puts him in a right attitude of reverence and dependence, obedience and trust toward the mysterious Power and Goodness which are over him and over all. Morality is provided for in the constitution of man, in his reason, conscience, and affections. Is not religion also provided for in his nature, his needs and aspirations?

In some men the moral sense, or the religious feeling, is strong: in others it is weak. And codes of morality differ among different peoples and in different periods of history. So do religious conceptions. But the varieties of plant life do not unsettle the science of botany: no more do these diversities disprove the fact that both morality and religion are proper to man.

William Mountford says, "No man ever did [intentional] wrong, feeling full faith in God the while." But many a man has done right without any thought of God at the time. And because both things are true, yet partly confused in many minds, it may be in order to say something about the relation between morality and religion. In our time, as in former times, two tendencies and two parties have appeared. In most of the churches the emphasis is placed upon religion. Among the better sort of people, outside the churches the emphasis is placed upon morality. Partly it is a question of words; partly it is the result of a misunderstanding; partly it comes of separating things that belong together. "These ought ye to have done, and not to leave the other undone."

In the early church there appeared a heresy called Antinomianism, or opposition to the law. It was a lawless religion; and the evil leaven has corrupted Christianity, more or less, ever since the days of the apostles. In its boldest and worst form it has led men to think that religion is enough without morality. In throwing overboard the ceremonial law of Moses, which was local and temporary, they threw overboard also the moral law, which is universal and eternal. Some of them argued that a converted man had no use for conscience: Christ had redeemed him, and he could no more be hurt or defiled by sin than gold could be damaged by mud. Others have held that no sin of the flesh could work injury to the spirit of man, because the spirit partakes of the divine nature. This

kind of Antinomianism was so gross that it could never bear the light of day.

A mischief much more wide-spread, because more respectable, has been caused by those narrow interpretations of religion which have made it consist in certain emotions, or in certain outward observances, or in believing certain doctrines. The feelings may be roused by the magnetism of the revivalist, or by glowing portrayals of the crucifixion, the agonies of death, the day of judgment, the glories of heaven, and the horrors of hell; and multitudes may be brought into the church through the door of excited imagination, with very slight appeal to reason or to conscience. One result will be a low type of religion, expending itself in insincere professions, in noisy zeal, in vulgar rant and whining cant.

The religion of outward forms is much more decorous and æsthetic; but it may not work any deeper. It is easy to persuade people that they are doing something for God, or something to secure salvation, when they go to church and share in the solemn services, or when they are affected by sacred music and impressive ceremonies, or when they fall into processions and go through beautifully ordered movements, or when they partake of sacraments and receive priestly benedictions.

I do not forget that religious feeling reaches out for fellowship, and seeks appropriate expression through outward forms. I do not disparage nor undervalue the means of spiritual culture, nor the orderly exercises of public and private worship. The church does right to supply all these; and there are few who do not need them for help and cheer and gracious reminder. Yet they are only means, never ends. And they are easily mistaken for religion itself: they are enacted with fatal facility by uncounted millions who are made no better. "This people draw nigh with their mouth, and honor me with their lips; but their heart is far from me." Even the priest at the altar may be self-deceived, as he handles the consecrated vessels and recites the sacred words. It is the same kind of mistake which a man and a woman might make by supposing the marriage ceremony could make them happily united without love in their hearts.

Then there is the religion of doctrinal beliefs and make-beliefs, in which Protestantism has gone to sad extremes. The hard and fast adhesion to a creed, even if the creed be wholly true, goes no further toward making a man a Christian than agreeing to a political platform does toward making him a patriot. There may be no serious objection to the creed or to the platform; but there is an objection to unreality, to black lies or white ones,—there is an objection to sham and humbug. "Lying is forbidden in this universe," as Carlyle says, gruffly; "lying means damnation in this universe." The faith that makes faithful—the faith that works by love, purifies the heart, and over-comes the world—is a much more thorough-going matter than mere assent to a body of beliefs. And there is an objection to every form of religiosity which turns men away from each other under the pretence of turning them to God.

"Serves best the Father he who most serves man,
And he who wrongs humanity wrongs Heaven."

It is said that Italian brigands ask the Virgin and the saints to prosper their enterprises of robbery; and on an island of the North Sea, prayers were formerly offered in the church that the winds of God would bring ships to wreck on their shores, that they might be enriched by the plunder.

I have heard Robert Collyer tell of a man he once knew in Chicago, who was frequently in prison for various misdemeanors; but, between his offences, he delighted in attending religious meetings, and had many "blessed seasons" of hymn-singing and prayer. A minister who has served the American Missionary Association among the freedmen of the South relates that on one occasion he thought it necessary to preach from the eighth commandment. After the sermon a venerable and saintly-faced man arose and protested: "Now, Brudder Stearns, if you want to talk to us about stealin' and such worldly subjects, jest take us on a week-day; but on the blessed Sabbath day do let us have a good time a-worshippin' the Lord we love." We smile at this utter divorce of religion from morality among ignorant blacks; but how could they have learned better from that kind of Christian teaching which saw no wrong in slave-holding itself? There is a great deal of

cultivated and fashionable worship which is better only in its grammar. How many churches there must be, of all names and in all parts of Christendom, where the devotional feeling would be disturbed by plain preaching against practical dishonesties, or against social exclusiveness and unbrotherliness, or against corrupt politics!

The fact that a man is a professor of religion ought to count much in his favor; it ought to give him a fair claim upon the confidence of his neighbors. But, to a sad extent, this is said not to be the case. Business men testify that professed Christians need watching, like other men; and not every church member can borrow money without giving other security than his own good faith. The old Antinomian heresy lurks in all those forms of Christianity which belittle morality, and which encourage men to hope for justification by a faith which does not materialize in good works. And when we consider the breaches of trust committed by professors, the public and private scandals in church circles, the amount of worldliness, selfishness, heartlessness, and frivolity among women who appear pious once a week, or the facility with which crooked politicians and traders, hard-handed and hard-hearted money-getters, smooth-faced liars, thieves, and libertines, can cover their wrong-doings by bringing their gifts to the altar, we shall not wonder that high-minded men, like the late George William Curtis, pleaded for "a little more mere morality."

I have spoken of some ways in which religion has been narrowly interpreted and administered. And many thoughtful and earnest people, living outside the church, but looking in, have been obliged to ask, What can religion do for a man? Perhaps it can make him sing and shout or pray; perhaps it can make him active and useful in an ecclesiastical organization; perhaps it can make him willing to wear a sectarian label or defend a doctrine. But what can it do for his character? All the churches admit that character is the main thing Why, then, may we not give our whole attention to character-building, and leave religion to take care of itself? Let us convert society into a training school of intelligent morality or ethical culture, say they; let us dismiss the word "religion," and go in for righteousness!

And "righteousness" is the one word which reconciles morality and religion. Righteousness is the great word of Old Testament and New. We read very little about religion, hardly anything about morality, but a great deal about righteousness. It is the perfection of human character. It is the perfection of God. What more can we need than to be *right?* But, then, we need to be *all* right,—right from centre to circumference. And to be wholly right is to be holy. So in righteousness we find the essence of morality and the essence of religion.

A right life, then, is all we need concern ourselves about. There can be nothing better in heaven. But a right life means more than the keeping up of appearances. It means more than conforming to good customs and fine manners. It means more than abstaining from cruelty and sensuality. I think it means more than doing justly and loving mercy. It means also walking humbly with God, or trying to conform in temper, spirit, and purpose to the perfect ideal. A right life means purity of motive, rectitude of principle, undivided allegiance to the highest law, holiness of heart, fidelity in the pursuit of truth and good; and then it means wise and worthy conduct as the outcome and evidence of this inward virtue.

The religion which does not produce morality is like the fig-tree which bore no fruit, but only leaves. The morality which does not spring from sincere devotion to goodness is without spiritual root, and can only resemble artificial flowers, fastened on by wires, and destitute of fragrance or vitality.

The test of religion is truth, self-fidelity, absolute honesty and sincerity; and the same is true of morality. They cannot exist apart. But religion vitalizes morality with a holy passion; it infuses spiritual force; it sweetens duty with joy, and deepens it with love of God and man. Morality without religion is cold and hard. Morality alone leads along the common level of respectable well-doing; but religion points upward, and gives us wings to rise. For religion depends on inspiration. It is the perpetual rebirth of the spirit, the implanting of a higher principle of life by the creative power.

Perhaps there is a difference of emphasis or of the point of view. In talking of morality, we think chiefly of the individual and his personal qualities; but, in talking of religion, we think chiefly of the individual and his qualities as related to the whole spiritual order,—as related to God and man collectively, or in the larger way. The sense of duty, which holds us to good behavior among our fellows, is immensely deepened and enriched by the feeling that they and we belong to a nobler order of beings, that human welfare includes something vastly higher than transient material good, and that we are all objects of regard and love to the Infinite Father of spirits. The deeper the root, the higher the tree: the deeper the religion, the higher the morality.

You will see why I am obliged to bring before my congregation some other subjects than social reform, political economy, and the conditions of physical welfare and comfort. A preacher, whom I highly honor, declares that Nationalism is the whole of his religion,—he feels the need of no other. To reconstruct society on the basis of justice, brotherhood, and industrial co-operation, as he believes, would bring in the universal reign of virtue and happiness. But what is to feed the sentiments of justice and brotherhood in human hearts ?

I can conceive of a state of society in which all men, women, and children would be sure of abundant food and all other bodily comforts, with little need of care or toil, yet living in selfishness and sensuality, with low aspirations, and dim visions of the true, the beautiful, and the good. Is it not written that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"? For his higher sustenance man must command the higher food. He must develop the rich resources of the soul within him, and of the spiritual universe which he is born to inhabit and to inherit. Justice and brotherhood will never come to stay until men and women see in each other the sons and daughters of God. In short, the better morality must rest upon a better religion; and that better religion must insist on the better morality.

"The spirit in which we act is the highest matter," says Goethe. Always the spirit is more than the action, and determines its real or inmost quality. Does not every man feel this to be true of his companions? "How are we to know what an individual is?" asks Amiel. He answers: "First of all, by his acts, but by something else, too,—something which is only perceived by intuition. Soul judges soul by elective affinity, reaching through and beyond both words and silence, looks and actions." Yes, deeper than conduct or speech are the vibrations of the man's spirit; and sometimes we seem to see a countenance behind the countenance, as we perceive features through a veil. But the veil remains. No man reads another's heart.

"All the world's a stage, and all the men and women merely players." This may mean that we all appear different from what we are: we put on disguises, and assume characters that are not wholly our own. This was the original meaning of "hypocrite," one who plays a part. It is said that humility consists in a willingness to pass for what we are, but that is just what few of us think we can afford. We pretend to knowledges and virtues which we do not have; and perhaps we have something to conceal. External appearances, therefore, cannot furnish an accurate test; and conduct alone is only a probable index to character.

We judge ourselves and are judged by the prevailing standard of society. We are self-complacent when all men speak well of us, and we wince under their censure or suspicion. But the religious spirit, taken at its best, will not let us off with the world's applause; and sometimes it braces the conscience for the sacrifice of the good opinion of mankind, that, like Jesus, we may do the things that are pleasing to the Father. It is a small thing to be judged of man's judgment; and, when we realize this, then we rise to that higher morality which merges into religion.

All things are naked and open to the eyes of Him with whom we have to do. He is a discerner of the thoughts and intents of the heart; and continually He brings every word into judgment with every secret thing, whether it be good or whether it be evil. And when we bow before the throne that is high and white, when we submit our inmost life to the test of that perfection which we all acknowledge

as our own ideal, we feel the need of something more than the standard of correct conduct which secures us the respect and confidence of our fellow-men. It is religion, rather than morality, which commands, our allegiance to that Holy Will which is above all human rules of conduct. It is religion, rather than morality, which draws us into harmony with "the Power not ourselves which makes for righteousness."

I think we may agree in these general conclusions: The morality which has no religious root and the religion which bears no fruit of morality are both dangerous counterfeits. But, as we can only judge the tree by its fruits, we may safely take for granted that a good man is religious at heart, whether he knows it or not; and that a man of evil behavior is ungodly and atheistic at heart, whatever may be his professions. But we might use both words, "morality" and "religion," much more sparingly, and leave both our feelings and conduct to take care of themselves, if we would hold ourselves open to that fulness of life which comes as a perpetual inspiration to all who love, trust, and obey.

THE STUNDISTS, OR RUSSIAN PROTESTANTS.

For several months past such despatches as the following from St. Petersburg have appeared in French and English newspapers: "The Stundists of the district of Kaniev are fast returning into the bosom of the orthodox church: they ask forgiveness for having so long debarred themselves from the tender ministration of their priests." Or, again, "In the future new administrative measures will be taken against the heresy of Stundism. They will not be allowed to found schools, to keep orthodox servants, to be present at fairs and markets during holidays. All attempt on their part to propagate their doctrines will be severely punished. Their children will have to be baptized, and be placed under a guardianship composed of members of the clergy and orthodox people. The Stundists will also have separate burial."

These tidings of an official character are well made to excite our sympathies, especially to us French Protestants; for it is hardly a century and a half ago that we were treated in a like manner by Louis XIV. and Louis XV., as heretics, dangerous to the safety of the State. Many of our friends ask: Where do these Stundists come from? What are their beliefs and their moral principles? What have they done to incur the severity of the imperial government of Russia?

Such are the questions which I will try to answer, in as far as authentic information will allow. The name Stundist comes from the German word *Stunde*, which not only means hour, but also lesson, and was probably applied to the religious service of the Protestant colonists settled in the south of Russia. It was in these colonies, among the Little Russians in the neighborhood of Odessa, that Stundism had its birth about forty years ago. Catherine II., in order to populate the fertile but desert land of the Lower Dnieper (the Oukraine taken from Poland in 1773), and of the Lower Volga, called to it foreign colonists. Thousand of Germans, attracted by the allurement of free land, exempt from taxation for thirty years, came from the Palatinate and Würtemberg. Among them were a great many Moravians.

During the year 1774, 26,000 Germans emigrated to Russia. They settled in different provinces, where they were prosperous. Thanks to the wise edicts of the tolerant empress, they retained the use of the mother tongue and of their religion. These German colonists belonged to diverse Protestant sects; but the two largest sects were the Mennonites, or Anabaptists, and the Lutherans. During the first few generations they held themselves aloof from their Russian neighbors, and had, therefore, little influence over them. But one day, probably under the reign of Alexander II., the pastor of the village, Rohrbach, having pity for the poor Moujiks, neglected by their ignorant popes, invited a few peasants from a neighboring village to his Stunden. Knowing that all proselyting would be severely punished, he only talked to them, without any attempt to convert them. He was careful in telling them not to leave the orthodox church. But the influence of the example prevailed over all his advice. Astonished in seeing such comfort, good-nature, and prosperity among these colonists, the Moujiks felt

themselves drawn toward them. Finding in their Stunden the satisfaction of their religious aspirations which they did not find in their church with its complicated ritual and its expensive sacraments, they ceased going to mass, to depend on the pope for the sacraments, to pay the ecclesiastical dues, and formed, after the fashion of their neighbors, dissenting communities (Raskolniks). The Raskolniks are divided into two branches: those who have retained priests, and have created for themselves a sacerdotal hierarchy; the propovstsy, or those who have no priests. To the latter class belong our Stundists.

The Moujiks, with the practical inside of all farmers, began their reform by taking away the images of the virgin and saints which have their niches in every Russian house. They took them to the pope, telling him that they would no longer have any use for them. They no longer observed the many feast days of the orthodox church, and fast days; nor were their children baptized by the pope.

At the head of their community they placed an elder who presided at their services, which are very simple, consisting of prayer, Bible readings, and the singing of psalms and hymns, not in old Slavonic, which is the liturgical language of the Russian Church, but in Little Russian, the dialect of Southern Russia. This language, which on account of its harmony has been compared to the Provençal, and which, like it, has its poets and its popular songs, has been proscribed by the Russian government.

It is forbidden to print, to sell, or to possess books in the Little Russian dialect. The use of the local language has been one of the causes of the success in propagating the Stundist's religion. Another cause for success was the privilege of asking questions, and giving information upon the texts chosen for the service. We find similar Biblical conferences in vogue during the Calvinistic Reformation at Geneva, London, and Frankfort.

The Stundists are divided as to the sacraments and holidays. Some, like the Quakers, have suppressed them all, and call themselves the Evangelical Brotherhood. The others have preserved the sacraments of baptism and holy communion. Baptism is administered to adults only after a confession of faith.*

It is to the Russian Baptists that the following information has reference. They admit the fundamental doctrines of the Calvinistic Reformation. As in the times of Luther and Calvin, the duty of reading the Bible for daily strength and inspiration has developed among these people a taste for books. They all read, write, and have a knowledge of arithmetic. They are distinguished from the mass of Moujiks by their probity, their sobriety, their love of work and study. Says a proprietor of Kherson to Mr. Leroy-Beaulieu, "Since they have become heretics, I can only congratulate myself; for they no longer become intoxicated, or steal, and they keep their engagements."

The women Stundists have a strong consciousness of their moral dignity and ideas of independence. They consider themselves

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* La scène suivante décrite par un témoin oculaire donnera une juste idée de la cérémonie du baptême chez les Stundistes. La scène se passe, après mille environ de Kiew, sur le Dnieper, aux environs de Tcherny-Ostrow. Par une belle nuit de Mai, un starchii-bratj (oldest brother) se rendit dans une forêt parsemée d'étangs. On arriva vers minuit à une clairière, entourée de roseaux très-hauts, comme d'un rempart. 8 ou 10 hommes étaient blottis dans l'ombre. Quand ils aperçurent leur chef, ils s'avancèrent tout joyeux. Après avoir présenté les amis étrangers, l'Ancien prit la lanterne et commence le service divin. Il lut le chapître vi. de St. Jean, puis prononça une prière, pleine de riches expériences, de tolérance, d'humilité, et d'amour. Ce qui fut le plus touchant, ce fut lorsqu'il pria pour les persécuteurs. La prière terminée, l'Ancien ériga un jeune frère, qui était resté jusque-là à part, à genoux, Adam L——. . . . Il le conduisit à un petit étang, qui formait un baptistère naturel: là il immergea 3 fois le jeune homme au nom du Père, du Fils, et du St. Esprit. Tous les Stundistes l'entassaient debout, adressant au Ciel d'ardentes prières pour le néophyte, qui était là grelottant dans ses habits mouillés. Alors vint l'acte le plus émouvant. Un des assistants avait fait, au centre de la clairière, un mas de roseaux flétris. On y plaça une image de St. Nicholas, le thaumaturge, une de ces icônes à couleurs voyantes, comme en adorent les paysans dans leurs *izbas* (cottage), et qui appartenait à Adam. . . . "Donnez-lui la hachette," dit le Frère aîné à voix grasse, "et placez l'icône à terre." Adam, tout pâle et tremblant, saisit la hache. "Frappe là, homme! brise la en morceaux," cria le chef; et Adam fit voler l'icône en éclats. "Voilà comment sont leurs dieux," s'écriait le Frère aîné, ramassant les morceaux et les jetant sur le tas de roseaux. "Faisons un feu de cet objet. 'Avec une partie du bois,' dit le prophète Isaïe, 'on fait du feu et un dieu avec l'autre.' Et maintenant mettons le feu à ce faux dieu." Quelques minutes après l'image de St. Nicholas flambait, et les Stundistes en jetaient les cendres dans les flots du Dnieper.

as man's equal, not as his servant: whereas among the other Russians the patriarchal authority is still in vogue. According to our information, the morals of the Stundists are greatly superior to the general level of the Russian people. It must be owing to the rapid extension of Stundism in Russia that the orthodox clergy is taking measures of persecution which surpass the severity formerly used toward the Jews, and which recall the most atrocious proceedings of the Roman Inquisition.

We will now look for the causes which have provoked this persecution which for fifteen years has been going on against the Stundists.

We must not depend on the reports of the Holy Synod, which at times represents them as dangerous heretics, or, again, as an immoral people. Such calumnies have always been used by the intolerant and the fanatics against those who sever themselves from the official religion. The Stundists are neither greater heretics nor less moral than their German brothers, the Baptists.

The real cause is that they have left the orthodox church in order to form a free church, and thus be able to worship God in their own way. Their crime is the same as that of the Huguenots during the time of the Valois and Louis XIV., in that they refuse to profess the State religion, the religion of the Tsar.

But you will say that the Russian government has many Catholic, Lutheran, and Mussulman subjects, and it tolerates them all. It is true, but it is only in those provinces to which certain privileges have been granted by treaties. Even there the Russian government restrains from year to year the freedom of dissenting sects.

Children from a mixed marriage are baptized and brought up in the orthodox church, and all proselyting is severely punished. The Tsar, listening to the suggestions of M. Pobedonotsef, attorney for the Holy Synod, is fighting the progress of the Stunda with all his energies.

For several years past many of these unfortunate people have been condemned to deportation to Siberia or to the transcaucasian provinces near the Persian frontier. I will only speak of one instance, that of a Moujik by the name of Ignacius, a diligent and intelligent farmer, who had acquired one of the best farms in a village in the centre of the province. He had a wife and three children,—the wife a delicate woman, his children fine boys of ten, eight, and five years of age. They belonged to the Stundist community of the village, and followed with zeal the elder's exhortations, therefore their disgrace.

The bishop sent to the contaminated village a missionary, an energetic man, used to this sort of work, promising him a reward of twenty-five roubles for each heretic that he would bring back, and offering from five to ten roubles to every one who would retract. A few gave in, to threats or seduction; but seven Stundists, among whom was Ignacius, remained faithful to their convictions.

From that time on they were obliged to appear three times each week at court in a neighboring city, notwithstanding the harvest time, so that their harvest was lost.

As to Ignacius, pointed out as a dangerous ringleader, the judge, without any trial, had him put into a cage where he could neither stand nor sit. The cage was carried into the outhouse of the prison, where he remained for three days and three nights, exposed to the most deleterious odors. After an absurd trial the Stundists were condemned as heretics and dangerous rebels, to be exiled for life to the eastern extremity of Siberia. Then began a lamentable odyssey of one hundred days for these brave men and their families. They had to suffer from heat and cold, from privations of all sorts, and from illness. When they arrived at their destination, of the thirteen children whom they had taken with them, only five were living. Ignacius had lost his wife and one of his sons.

It is impossible not to be touched on hearing of such barbaric treatment inflicted on a people whose only crime was a desire to read the Bible and to worship God in their own way. We know of two members from the Society of Friends who, moved with pity for these Russian Protestants, have gone, in the middle of winter, to inquire into their misery and to bring them some relief. Their report was submitted to the Tsar two days before his departure for the Crimea, but it is not likely that it will be seriously considered.

Many of the representatives of our great

Protestant confessions—for example, the Evangelical Alliance—might follow the courageous example of the worthy descendants of William Penn and Joseph Allen, and make an appeal to the justice of the Tsar! May it please God, who holds in his hands the life of sovereigns and the destiny of empires, to incline the heart of the honest and magnanimous prince toward measures more in harmony with the tolerant spirit of our times!

If others are haunted by the remembrances of Philip II. and Torquemada, may the Tsar at least remember that he is the heir of the great Catherine, and the son of the generous Alexander II., the liberator of the serfs!

C. Bonet-Maury.

Paris.

THEODORE PARKER: *

BOY, STUDENT, AND COUNTRY MINISTER.

It is necessary for some years, perhaps a generation or two, to pass before a great man emerges clearly enough from the complications and the passions of his day to be rightly judged, and the real scope and effect of his life to be discerned. At that remove from him we shall see him more distinctly, and receive a juster impression of his personality, than when we were in the crowd, swaying and jostling round him.

I think we have reached such a moment for recalling the work and character of Theodore Parker. More than thirty years of silence stretch between us and the man who, in his day, was perhaps the best loved and the best hated of any man in America,—thirty years of silence, which heal so much, which forget so much, which illumine so much, which enlarge so much. Had he lived till now, he would only have been of the generation of Lord Tennyson, of Mr. Gladstone, and of others still playing an important part in the world.

He was born at Lexington, Mass., Aug. 14, 1810, the eleventh and last child of John and Hannah Parker, in the farm-house built by his great-great-grandfather. Four generations of plain, long-lived, diligent, God-fearing men had already inhabited it, and had led in it laborious, frugal, strenuous lives; compelled by the whole weight of nature and society round them to unremitting industry, to watchful inventiveness, to austere simplicity; but lives also sweetened by family affection and neighborly kindness; strong in self-respect and in the respect of the community, dignified by a sense of God and their relations to him, and enlarging at the horizon of this world into the boundless infinite beyond, earth ringed all around by eternity.

He has left a charming fragment of autobiography, descriptive of this home and its surroundings; and in his farewell letter to his Boston congregation he describes its effect on his development:—

"My early education was not costly, as men count expense by dollars: it was exceeding precious, as they might reckon it by its fitness to secure a development of natural powers. By father and mother, yes, even by brothers and sisters, great and unceasing care was taken to secure powers of observation; of voluntary attention, fixed, continuous, exact, which, despite of appearances, sees the fact just as it is, no more, no less; of memory, that holds all things firm as gravitation, and yet, like that, keeps them unmixed, not confusing the most delicate outline, and reproduces them at will, complete in the whole, and perfect in each part; much stress was also laid on judgment and inventive imagination. It was a great game they set me to play: it was also an advantage that the counters cost but little money, but were common things, picked up daily on a farm, in a kitchen, or a mechanic's thoughtful shop. But still more pains were taken with my moral and religious culture. In my earliest boyhood I was taught to respect the instinctive promptings of conscience, regarding it as 'the voice of God in the soul of man,' which must always be obeyed; to speak the truth without evasion or concealment; to love justice, and conform to it; to reverence merit in all men, and that regardless of their rank or reputation; and, above all things, I was taught to love and trust the dear God. I was taught self-reliance intellectual and moral; to investigate all things with my own eyes; carefully to

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* This paper on Theodore Parker is one of a series of "Theological Essays" which are being issued in pamphlet form by the British and Foreign Unitarian Association, London. We shall reprint it in three parts: 1. "Parker as Boy, Student, and Country Minister"; 2. "His work in Boston"; 3. "His Thought and his Influence."

form opinions for myself, and, while I believed them reasonable and just, to hold and defend them with modest firmness. Inquiry was encouraged in all directions."

As for what we ordinarily reckon schooling, he had so much as was accessible to any country boy in New England,—the winter term of the village school, his labor being needed on the farm in summer. An amazing memory, an insatiable appetite for learning, made acquisition of all kinds easy to him. Good books by great masters—the Bible, the Greek and Roman classics, the best English prose and verse — came into his hands. What was read at all was also studied, and not laid aside till well understood.

At seventeen he began to teach a winter school, still working on the farm in summer. It was the ordinary—and indeed, the only—way in which a young man could find means to pursue his studies. At twenty he entered Harvard College, keeping up with his class, and passing his examinations, by private study. Soon after, he left home, and began teaching in a private school in Boston. "It is twenty-one years to-day," he writes to a friend, in the last year of his life, "since I left my father's house and home, and sought a new one in Boston. A raw boy, with clothes made by a country tailor, coarse shoes, great hands, red lips, blue eyes, I went to serve in a private school at fifteen dollars a month and my board, where I was to teach Latin, Greek, subsequently French and Spanish (which I could read and write, though not speak), mathematics, and all sorts of philosophy. I was not twenty-one; and I hired a man at eleven dollars a month, for five months, to take my place at home, and do the farm-work. My father refused to accept this, but I insisted it would be unjust to treat me better than the other boys before me. I taught in the school six hours a day; from May to September, seven; but I always had from ten to twelve hours a day for my own private studies, out of school. Judge if I did not work. It makes my flesh creep to think how I used to work, and how much I learned that year, and the next four! Oh that I had known the art of life, or found some man or book to tell me how to live, to study, to take exercise." He next ventured on a school of his own, an entirely happy and successful venture, and in two years found he had funds enough to enter the Divinity School at Cambridge, then, as now, under the charge of Unitarians.

From his childhood he had looked forward to this. "In my early boyhood I *felt* I was to be a minister, and looked forward with eager longings to a work to which I still think my nature itself an 'effectual call,' certainly a deep one, and a continuous." "I found," he says, "excellent and earnest professors, who laid no yoke on my neck. Telling me what they thought they knew, they never pretended they had learned all that may be known or winnowed out all error from their creeds. Besides, there was leisure and unbounded freedom of research; and I could spend as many hours in the study as a mechanic in his shop or a farmer in his field."

When Theodore Parker entered the Divinity School, he had not gone farther on the road he was to travel then many of his fellow-students and teachers. The reaction against Calvinism, which had been going on in the New England churches since the beginning of the century, had, to a considerable extent, established itself. Controversy had of course accentuated the old doctrines: it had brought them out of the half-light in which they had been lying. They entered into the consciousness of even the thoughtful child, and forced it to judge them, perhaps prematurely. "In my earliest childhood," says Mr. Parker, "I made away with the ghastly doctrine of eternal damnation and a wrathful God. From my seventh year I have had no fear of God, only an ever-deepening love and trust." Later on the doctrine of the Trinity had gone the same road. The question of miracles had opened to him, not indeed in a general and absolute way, but as regarded the moral character, the value, the historical evidence, for very many of the miracles of both Old and New Testaments. Belief in the verbal inspiration of the Bible had become impossible to him: even the *miraculous* inspiration of any part of it seemed doubtful.

Certainly, these are grave questions for a young mind to pronounce upon. Nevertheless, the same faculties which entitle it to say "yes" to them entitle it also to say "no." And the presumption of rejecting

these doctrines is no graver than the presumption of accepting them.

It need not be said that he was an ardent and indefatigable student. He studied the Bible with all the helps at his command, from the Jewish Rabbis and the Christian Fathers to the latest German scholars and critics. He studied the historical development of religion in the Hebrew and Christian line, and saw the growth of the great ecclesiastical doctrines which domineered over the world. As he found the Bible human, so the Church. "The miraculous, infallible Bible, the miraculous, infallible Church, disappeared, when closely looked at; and I found the fact of history quite different from the pretension of theology."

He studied the historical development of religion among other nations. He studied the metaphysics and psychology of religion, trying to find through his own consciousness, and that of other men, the basis of religion, what special element it was in human nature which produced these widespread results. The principle of authority being abandoned, what replaced it?

"I found," he says, "certain primal intuitions in human nature, which depend on no logical process of demonstration, but are rather facts of consciousness given by the instinctive action of human nature itself.

"I. The instinctive intuition of the divine, the consciousness that there is a God.

"II. The instinctive intuition of the just and right, a consciousness that there is a moral law independent of our will, which we ought to keep.

"III. The instinctive immortal, a consciousness that the essential element of man, the principle of individuality, never dies."

Human nature itself, then, was the foundation for the piety and morality which Theodore Parker strove henceforth to develop, not any special incident or series of incidents in its history. The stone which the builders of theological systems had rejected became for him the head of the corner. He felt that here he had a foundation real, verifiable, universal. He would make his appeal to what men felt and knew in themselves. He would rest on natural laws, not on church authority. Historical things should rest on historical evidence, spiritual things on the witness of the soul to them. "I determined to preach nothing on religion which I had not experienced inwardly, and made my own, knowing it by heart."

With such resolves, he left the Divinity School on the completion of his course, and presently became minister of a small church at West Roxbury, near Boston. His congregation, small as it was, "seventy souls in all, including children," was a great stimulus to him. It was that touch of real life upon real life which is the most enlarging of educations. He preached with joy and sincerity. Ample time remained for his own private studies. "To work ten or fifteen hours a day at these was not only a habit, but a pleasure." One fruit of these years was his translation of De Wette's Introduction to the Old Testament. "The critical study of the Bible," he writes, "enhanced my reverence for the great and good things I found in it. I liked the Bible better when I could take its contradictory books each for what it is, and felt nothing commanding me to accept it for what it is not." It enhanced also his sense of the mischiefs to religion itself and to the souls of men from taking it in any other way. The necessity for proving all doctrines from the Bible led plainly to a disingenuous treatment of it, to a habit of turning and twisting its natural meaning in any desired direction. The necessity for taking it all as on the same level, of regarding it as final authority, led to irreparable confusion of the moral sense. "I had not been long a minister before I found this worship of the Bible as a fetich hindering me at every step. If I wished to teach the nobleness of man, the Old Testament and the New were there, with dreadful condemnations of human nature. Did I speak of God's love for all men, the Bible was full of ghastly things,—hell, devil, damnation. Did I encourage free individuality of soul, such as the great Bible men themselves had, there were texts of bondage. Nay, if I declared the constancy of Nature, and sought therein argument for the constancy of God, all the miracles came and held their mythological fingers up. Even slavery was 'of God,' for 'the divine statutes' of the Old Testament admitted the principle that a man might own a man, as well as a garden or an ox, and provided for the measure, and neither Paul nor Jesus uttered a direct word against it."

How be silent in face of so pressing an evil! At first he tried attacking it in detail. This was poetry in the Bible, this a popular fancy of the time, this an error, this a contradiction. But at length it seemed to him that so grave a subject demanded the fullest and frankest treatment. He wrote two sermons, one on the historical, one on the moral, contradictions of Scripture, and, having written them, laid them aside for a year, trying to see clearly whether it were his duty to speak or be silent. Friends whom he consulted urged the usual considerations. It would be dangerous. He would be misunderstood. More harm than good would come of it. But at last, having weighed all, the impulse to speak prevailed. He preached his sermons. No convulsion followed. Plain people even told him of the relief to conscience they found in his words. He felt with joy that distrusted human nature was able to hear the truth and welcome it; that it was no private luxury for the learned, but wholesome food for the unlearned and simple.

The peaceful ministrations of a country parish and the labors of the quiet student were not, however, the path destiny had appointed for Theodore Parker. He was to be carried away from these congenial scenes to the watch-tower and the march and the fore-front of the battle. What a battle it was he fought we shall see in the next article.

SILAS FARRINGTON.

THE VALUE OF A COMPARATIVE STUDY OF RELIGIONS.

A PAPER READ AT THE PARLIAMENT OF RELIGIONS IN CHICAGO BY MRS. ELIZA R. SUNDERLAND.

What is the value and importance of a comparative study of religions? What lessons has it to teach? I may answer, first, that the results of hierology form part of the great body of scientific truth, and as such have a recognized scientific value as helping to complete a knowledge of man and his environment; and I shall attempt to show that a serious study by an intelligent public of the great mass of facts already gathered concerning most of the religions of the world will prove of great value in at least two directions,—first, as a means of general, second, as a means of religious, culture.

Matthew Arnold defines culture as "the acquainting ourselves with the best that has been known and said in the world, and thus with the history of the human spirit." This is a nineteenth-century use of the word. The Romans would have used instead "humanitas," or, with an English plural, "the humanities," to express a corresponding thought. The Schoolmen, adopting the Latin term, limited its application to the languages, literature, history, art, and archæology of Greece and Rome, assuming that thither the world must look for the most enlightening and humanizing influences, and in their use of the word contrasting these, as human products, with "divinity," which completed the circle of scholastic knowledge. But the world of the nineteenth century is larger than that of mediæval Europe, and we may well thank Mr. Arnold for a new word suited to the new times.

Culture,—acquainting ourselves with the best that has been known and said in the world, and thus with the history of the human spirit. This will require us to know a great body of literature; but, when we inquire for the best, we shall find ourselves confronted by a vast mass of religious literature. Homer was a great religious poet, Hesiod also. The central idea in all the great dramas of Æschylus, Sophocles, and Euripides was religious; and no one need hope to penetrate beneath the surface of any of these who has not a sympathetic acquaintance with the religious ideas, myths, and mythologies of the Greeks. Dante's "Divine Comedy," Milton's "Paradise Lost," and Goethe's "Faust" are religious poems, to read which intelligently one must have an acquaintance with mediæval mythology and modern Protestant theology.

Then there are the great Bibles of the world, the Christian and Jewish, the Mohammedan and Zoroastrian, the Brahman and Buddhist, and the two Chinese sacred books. It is of these books that Emerson sings, —

> "Out from the heart of nature rolled
> The burdens of the Bible old;
> The litanies of nations came,
> Like the volcano's tongue of flame,
> Up from the burning core below,—
> The canticles of love and woe."

He who would be cultured, in Matthew Arnold's sense of being acquainted with the history of the human spirit, must know these books; and this means a patient, careful study of the growth and development of rites, symbols, myths and mythologies, traditions, creeds, and priestly orders through long centuries of time, from far-away primitive nature-worship up to the elaborate ritual and developed liturgy which demanded the written book.

But religion is a living power, and not, therefore, to be confined to book or creed or ritual. All these religion called into being, and is itself, therefore, greater than any or all of them. So far from being confined to book and creed and ritual, religion has proved, in the word of Dr. C. P. Tiele, "one of the most potent factors in human history; it has founded and overthrown nations, united and divided empires; has sanctioned the most atrocious deeds and the most cruel customs; has inspired beautiful acts of heroism, self-renunciation, and devotion; and has occasioned the most sanguinary wars, rebellions, and persecutions. It has brought freedom, happiness, and peace to nations, and anon has proved a partisan of tyranny, now calling into existence a brilliant civilization, then the deadly foe to progress, science, and art." All this is a part of world history, and the student who ignores it or passes over lightly the religious motive underlying it is thereby obscuring the hidden causes which alone can explain the outer facts of history.

Again, the human spirit has ever delighted to express itself in art. True culture, therefore, requires a knowledge of art. But to know the world's art without first knowing the world's religions would be to read Homer in the original before knowing the Greek alphabet. Why the vastness and gloom of the Egyptian temples? the approaches to them through long rows of sphinxes? What mean these sphinxes and the pyramids, the rock-hewn temple tombs and the obelisks of ancient Egyptian art? Why the low, earth-loving Greek temple, with all its beauty and adornment external? What is the central thought in Greek sculpture? Why does the mediæval cathedral itself climb heavenward, with its massive towers and turrets, while, to the worshipper within, the light of heaven must come only through the dim religious light of stained-glass windows?

What is the meaning of the tower temples of ancient Assyria and Babylon and the mosques and minarets of Western Asia? All are symbols of religious life, and are blind and meaningless without an understanding of that life. Blot out the architecture and sculpture whose motive is strictly religious, and how great a blank remains! Painting and music, too, have been the handmaidens of religion, and cannot be mastered in their full depths of meaning save by one who knows something of the religious ideas and sentiments which gave them birth; eloquence has found its deepest inspiration in sacred themes; and philosophy is only the attempt of the intellect to formulate what the heart of man has groped after and felt.

Let a student set himself the task of becoming intelligent concerning the philosophic speculations of the world, and he will soon find that among all peoples the earliest speculations have been of a religious nature and that out of these philosophy arose. If, then, he would understand the development of philosophy, he must begin with the development of the religious consciousness in its beginnings in the Indo-Germanic race, the Semitic race, and in Christianity.

As Dr. Pfleiderer shows in his "Philosophy of Religion on the Basis of its History":—

> There could have been no distinct philosophy of religion in the ancient world, because nowhere did religion appear as an independent fact, clearly distinguished alike from politics, art, and science. This condition was first fulfilled in Christianity. But no philosophy of religion was possible in mediæval Christianity, because independent scientific investigation was impossible. All thinking was dominated either by dogmatism or by an undefined faith.

If the germs of a philosophy of religion may be found in the theosophic mysticism and the anti-scholastic philosophy of the Renaissance, its real beginnings are to be found not earlier than the eighteenth century. But what a magnificent array of names in the two and a quarter centuries since Spinoza wrote his theologico-political treatise in 1670,—Spinoza, Leibnitz, Lessing, Kant, Herder, Goethe, Fichte, Schleiermacher, Schelling, Hegel, and, if we would follow the tendencies of philosophic religious

thought in the present day, Feuerbach, Comte, Strauss, Mill, Spencer, Matthew Arnold, Schopenhauer, Von Hartmann, Lotze, Edward Caird, John Caird, and Martineau. No student who aspires to an acquaintance with philosophy can afford to be ignorant of these thinkers and their thoughts; but, to follow most intelligently the thought of any one of them, he will need a preliminary acquaintance with hierology through careful, painstaking, conscientious work in the study of different religions, such as has been made by Max Müller, C. P. Tiele, Kuenen, Ernest Renan, Albert Réville, Prof. Robertson Smith, Renouf, La Saussaye, Sayce, and others.

If religious thought and feeling are thus bound up with the literature, art, and philosophy of the world, not less close is their relation to the language, social and political institutions, and morals of humanity. It is sacred names quite as often as any other words which furnish the philologist his links in the chain of proofs of relationship between languages. It does not need a Herbert Spencer to point out that political institutions and offices are frequently related to religion as effect to cause. The king's touch and the doctrine of divine right of kings are only survivals from the days of the medicine man and heaven-born chief.

The question concerning the relations of religion to ethics is a living one in modern thought circles. One class of thinkers insist that ethics is all there is of religion that can be known or can be of value to man; another, that ethics, if lived, will of necessity blossom out into religion, since religion is only ethics touched with emotion; another, that religion and ethics are two distinct things, which have no necessary relation to each other. And still others maintain that there is no high and persistent moral life possible without the sanctions of religion, and no high and worthy religion possible without an accompanying high morality; that, whatever may be true in low conditions of civilization, any religion adapted to high civilizations must be ethical, and any ethical precepts or principles which are to helpfully control men's lives must be rooted in faith. A wide and careful study of the world's religions ought to throw light upon the problem.

What are the historic facts in the case? Have religion and morality had a contemporaneous development and in conjunction, or has the history of the two run on distinct and divergent lines? Who shall answer authoritatively save the student of the history of religions? Let us qnestion some such. "All religions," says C. P. Tiele, "are either race religions or religions proceeding from an individual founder. The former are nature religions, the latter ethical religions.

"Ethical religions are communities brought together, not by a common belief in national traditions, but by the common belief in a doctrine of salvation, and organized with the aim of maintaining, fostering, propagating, and practising that doctrine. This fundamental doctrine is considered by its adherents in each case as a divine revelation, and he who revealed it an inspired prophet or son of God."

These ethical religions Tiele divides into national, or particularistic, and universalistic. The latter, three in number, are the dominant religions in the world to-day. Of these Islamism has emphasized the religious side, the absolute sovereignty of God, opposing to it the nothingness of man, and has thus neglected to develop morals. Buddhism, on the contrary, neglects the divine, preaches the final salvation of man from the miseries of existence through the power of his own self-renunciation; and, as it was atheistic in its origin, it soon becomes infected by the most fantastic mythology and the most childish superstitions. Christianity in its founder did full justice to both the divine and human sides. If the greatest commandment was love to God, the second was like unto it; namely, love to man. Such is a brief *résumé* of C. P. Tiele's account of the mutual historical relations of ethics and religion.

Albert Réville devotes a chapter of his "Prolegomena to the History of Religions" to the same question. He finds that morality, like religion, began very low down, to rise very high; that with morality, as with religion, we must recognize in the human mind a spontaneous disposition, *sui generis*, arising from its natural constitution, destined to expand in the school of experience, but which that school can never create.

With the entrance of moral prepossessions into religion, life beyond the tomb becomes

a place of divine rewards, and thus originates a new chapter of religious history Under monotheism the connection between religion and morality becomes still closer. Here everything — the physical world, human society, human personality—has but one all-powerful master. Moral order is his work by the same right and as completely as physical order. Obedience to the moral law becomes, then, essentially a religious duty. Consequently, the religious ideal rises, and becomes purified at the same time, as the moral ideal. We may even say that, in the gospel, religion and morality are no longer easily to be distinguished. Upon the basis of the monotheistic principle and the affinity of nature between man and God, the religion of Jesus moves on independently of dogma and of rite, consisting essentially of strictly moral provisions and applications.

"Has morality gained or lost by this close alliance with religion?" asks Réville, and answers: "In a general way, we may say that the characteristic of the religious sentiment, when it is associated with another element of human life, is to render this element much more intense and more powerful. From this simple observance we have the right to conclude that, as a general rule, morality gains in attractiveness, in power, and in strength by its alliance with religion."

If the conclusions of all students of hierology shall prove in harmony with the views here expressed as to the close connection in origin and in history between morality and religion, a connection growing closer as each rises in the scale of worth until we find in the very highest the two indissolubly united, may we not conclude a wise dictum for our modern life to be, "What God in history has joined together let not man in practice put asunder?" Rather let him who would lift the world morally avail himself of the motor power of religion, him who would erect a temple of religion see to it that its foundations are laid in the enduring granite of character.

[The second division of the subject—namely, "The Value of the Study of Comparative Religion as a Means of Religious Culture"—will be given in our next number.]

THEOLOGY AND THE UNIVERSITY.

"Philosophy is the *history* of philosophy." So, I think, Hartmann has somewhere written. The statement is true enough in many ways. And more and more the schools and colleges are beginning to teach philosophy in this way. It seems to be thought that the individual can best begin the study of philosophical problems where the race began; and, further, that the present can best be understood by understanding the past out of which it has issued. Setting aside the slow process of world formation, it has taken thousands of years of human endeavor and achievement to make the world we live in what it is. All wealth is labor accumulated. Morality is habit stereotyped. The powers of thought that are ours would be impossible without centuries spent in the purifying and organizing of the brain-stuff. And all along certain philosophies have prevailed in certain ages. And they have accorded with the social and political life of their respective epochs. And, further, each age has hammered out anew for itself the precious metals of the past. No thought we have to-day but has roots reaching away back into a prehistoric past. Nor is this all. In different civilizations and barbarisms still existent, and in individuals that dwell about us, we may find most of the links in the chain that joins the present to the past. Hume is unintelligible without Berkeley, and Berkeley is nothing without Locke. A similar illustration of the interdependence of systems is seen in the development of German philosophy through Kant, Fichte, Schelling, and Hegel. And Kant built on Hume. To the careless reader there seems to be only the useless quibble of contradictory systems in all this, but to the student who reads wisely there is a manifest development. Nor is it to end in a *reductio ad absurdum.* History and politics, science and religion, remain to tell us that there has been progress. All social advance is in a large degree the outcome of this hot debate over theories. The same lesson is to be learned everywhere. The Bible has been the subject of endless controversy for ages. To many there is nothing but perplexing contradiction in it. But to the student there has been an ever-increasing number of questions that have

found an answer that is no longer questioned. In all the greater subjects of Bible criticism the world is approaching unanimity. In medicine and law there are traces of similar conflict. There are rival schools and contrary decisions; yet a very small segment of the history of law or medicine will show that in the aggregate there has been marvellous progress. There are questions that have been settled once for all,—questions which but a few years ago were hotly contested.

In theology there are perplexing questions, and many of them. But here, too, man has learned by experience, slowly, indeed, at times, but surely. While the great questions of theology are still matters of debate, it is in many ways a war of words. It is a difference of definition and classification. Sometimes it is a distinction without a difference, made to "keep up appearances" of sectarian fences that have long since, in reality, crumbled to decay. The Universalists, having become educated, cease to be Universalists of the old sort. But just as truly the Presbyterians, who so accused their brothers a few years ago, have themselves become permeated with Universalist ideas. Each theology has good points. All the others are beginning to see this, and a wholesome borrowing from one another is going on.

The world is coming to see that theology is the *history* of theology. Such a view of the matter sets dogmatism and sectarianism aside, to a large extent; and the theologian easily falls into the modern current. He ceases to be a mere advocate. He is no longer a dreamer or a theorist. He builds upon a basis of fact. If history is fiction agreed upon, the theologian is upon a surer basis of fact than even the historian. He deals not with the deeds, but with the known *thoughts*, of the world's greatest men, and that, too, with their thoughts upon the greatest subjects. The theologian of to-day is less than ever before a system-builder. He is a scientist and an historian. His method and his classifications are those of a scientist, but his facts are given by history. He must find the higher unity of the conflicting systems. He must resolve the contradictions that appear in the best of theologies. He must, by the use of caution and good judgment, separate the wheat from the chaff. Those parts that ought to enter into and influence the life of the future he must emphasize in the present. When new facts come to light, he must give them their place in the new order, and show wherein they reverse or modify old beliefs. If there are errors in the conclusions drawn from the facts, it is the task of the historian of theology to rectify these. Theology is becoming a matter of science and of history. I believe the days are near when this will be generally recognized. A course in theology ought to form a part of every cultured man's education. The colleges and, yes, the State universities, ought to begin to see that international law and sanitary science have no more right to a place among the electives than the history of theology. Theology would gain by being taught from the standpoint of the university. Historical theology is undenominational: it will break up eventually the sectarian cliques; and cliques make sad havoc with popular government. The State will reap the best of the fruit, and at an early day, when she shuts her ears to the demands of this sect and that, and boldly calls a strong, true man to teach in her universities the history of theology; and because theology is the history of theology, and because theology as history is not only very interesting, but very profitable, many will elect the course, and, having acquired a taste for such studies, will go forth to preach. These will go forth with the broad ideals of the university, which are the ideals of the State, as opposed to the ideals of a particular church or faction.

Perhaps I advocate heresy. If this is shown me, I will recant. But for the present I incline to think that this would be an innovation that would mean advance. A year or two ago the *Christian Union* made a strong plea for a theological university. But, if the university can become a theological school with less resistance, the conclusion is obvious. Several universities already have the theological school. Lastly, the theological schools are coming to see that they must deal with university subjects. Sociology is rapidly crowding its way into the course at Andover. Several "outside subjects" have long found a home in the Harvard divinity course. Tufts and Meadville add a year at the front, and the subjects taught are those which belong to

the university. Taking these two latter schools as types, the university may add a professor of religion, let him teach eight hours a week, giving advanced courses in alternate years, require these of candidates for the B.D., and confer this degree at the close of the college course in place of the customary A.B. A glance at the work of the colleges inside the great English universities will show how easily this result could be accomplished.

It is probable that the State authorities would not indorse the above plan. Indeed, it is only too true that a constituency wedded to an irrational religion would here and there raise serious opposition to a plan such as is advised above. There is, however, a way of escape, at least one that might be tried. An endowment of $40,000 given to Ann Arbor, provided it would use the income as above suggested, might not be refused. I wish the offer might be made. And neither would I insist that the incumbent be so liberal as Dr. C. C. Everett of Harvard, or even so untrammelled as Dr. C. A. Briggs. Only let him be a good, true man, rich and broad in culture and with the courage of his convictions.

Some will say, "And what of the traditional ten years' preparation for the ministry?" Very well, and what? The degree of B.D. can be earned now more easily than as above suggested. The plan would raise the standard rather than lower it. It would associate the candidates for the ministry with the strong and virile men who make up the bulk of the college men. Only the other day I ran across an article in the *Advance* which, among other similar sentences, contained the following: "We believe that students for the ministry do not, as a body, work hard enough." Some emulation between candidates for law, medicine, and the ministry, all in the same courses, would not be unwholesome.

I would like to see a discussion of this question. A. B. Curtis.

Tufts Divinity School.

ONE GOOD SHOT.

Mr. Henry Drummond's popular book, "Natural Law in the Spiritual World," is attracting so much interest and stirring up so much controversy that it may be useful for Unitarians to call attention to its best shot.

Coming from a keen scientist, the well-known Professor of Natural Science in Glasgow University, it is a curious example of far-fetched and fanciful analogies applied to theology, and will be mainly remembered, I think, for many felicitous expressions of some old-fashioned, home-made truths, always of interest, among which none is more conspicuous or better expressed than his really striking chapter on Parasitism.

The A. U. A. could not do better than to print that whole chapter as a tract. To call attention to it as the best theological shot lately made, I ask the *Unitarian* to publish the following brief extract from it.

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PARASITISM.

The spiritual principle to be illustrated, in the mean time stands thus: *Any principle which secures the safety of the individual without personal effort or the vital exercise of faculty is disastrous to moral character.* We do not begin by attempting to define words. Were we to define truly what is meant by safety or salvation, we should be spared further elaboration, and the law would stand out as a sententious commonplace. But we have to deal with the ideas of safety as these are popularly held, and the chief purpose at this stage is to expose what may be called the Parasitic Doctrine of Salvation.

The phases of religious experience about to be described may be unknown to many. It remains for those who are familiar with the religious conceptions of the masses to determine whether or not we are wasting words.

What is meant by the Parasitic Doctrine of Salvation one may perhaps best explain by sketching two of its leading types. The first is the doctrine of the Church of Rome; the second, that represented by the narrower Evangelical Protestant religions.

We take these religions, however, not in their ideal form, with which, possibly, we should have little quarrel, but in their practical working, or in the form in which they are held especially by the rank and file of those who belong respectively to these communions. For the strength or weakness of

any religious system is best judged from the form in which it presents itself to and influences the common mind.

No more perfect or more sad example of semi-parasitism exists than in the case of those illiterate thousands who, scattered everywhere throughout the habitable globe, swell the lower ranks of the Church of Rome. Had an organization been specially designed, indeed, to induce the parasitic habit in the souls of men, nothing better fitted to its disastrous end could be established than the system of Roman Catholicism.

Roman Catholicism offers to the masses a molluscan shell. They have simply to shelter themselves within its pale, and they are "safe." But what is this "safe"?

It is an external safety,—the safety of an institution. It is a salvation recommended to men by all that appeals to the motives in most common use with the vulgar and the superstitious, but which has as little vital connection with the individual soul as the dead whelk's shell with the living hermit crab. Salvation is a relation at once vital, personal, and spiritual. This is mechanical and purely external. And this is of course the final secret of its marvellous success and world-wide power. A cheap religion is the desideratum of the human heart; and an assurance of salvation at the smallest possible cost forms the tempting bait held out to a conscience-stricken world by the Romish Church.

Thousands, therefore, who have never been taught to use their faculties in "working out their own salvation," thousands who will not exercise themselves religiously, and who yet cannot be without the exercises of religion, intrust themselves in idle faith to that venerable house of refuge which for centuries has stood between God and man. A church which has harbored generations of the elect, whose archives inshrine the names of saints, whose foundations are consecrated with martyrs' blood,—shall it not afford a sure asylum still for any soul which would make its peace with God?

So, as the hermit crab into the molluscan shell, creeps the poor soul within the pale of Rome, seeking, like Adam in the garden, to hide its nakedness from God.

Why does the true lover of men restrain not his lips in warning his fellows against this and all other priestly religions? It is not because he fails to see the prodigious energy of the papal see, or to appreciate the many noble types of Christian manhood nurtured within its pale. Nor is it because its teachers are often corrupt and its system of doctrine inadequate as a representation of the truth,—charges which have to be made more or less against all religions. But it is because it ministers falsely to the deepest need of man, reduces the end of religion to selfishness, and offers safety without spirituality.

That these, theoretically, are its pretensions, we do not affirm; but that its practical working is to induce in man, and in its worst forms, the parasitic habit, is testified by results.

No one who has studied the religion of the continent upon the spot has failed to be impressed with the appalling spectacle of tens of thousands of unregenerate men sheltering themselves, as they conceive it for eternity, behind the sacraments of Rome.

There is no stronger evidence of the inborn parasitic tendency in man in things religious than the absolute complacency with which even cultured men will hand over their eternal interests to the care of a church. We can never dismiss from memory the sadness with which we once listened to the confession of a certain foreign professor: "I used to be concerned about religion," he said in substance, "but religion is a great subject. I was very busy: there was little time to settle it for myself. A Protestant, my attention was called to the Roman Catholic religion. It suited my case. And, instead of dabbling in religion for myself, I put myself in its hands. Once a year," he concluded, "I go to mass."

These were the words of one whose work will live in the history of his country, one, too, who knew all about parasitism.

Yet, though he thought it not, this is parasitism in its worst and most degrading form. Nor, in spite of its intellectual, not to say moral sin, is this an extreme or exceptional case. It is a case which is being duplicated every day in our own country, only here the confession is expressed with a candor which is rare, in company with actions betraying so signally the want of it.

The form of parasitism exhibited by a certain section of the narrower Evangelical school of Protestants is altogether different

from that of the Church of Rome. *The parasite in this case seeks its shelter, not in a church, but in a doctrine or a creed.*

Let it be observed, again, that we are not dealing with the Evangelical religion, but only with one of its parasitic forms,—a form which will at once be recognized by all who know the popular Protestantism of this country. We confine ourselves also at present to that form which finds its encouragement in a single doctrine, that doctrine being the doctrine of the atonement,—let us say, rather, a perverted form of this central truth.

The doctrine of the atonement, which tends to beget the parasitic habit, may be defined in a single sentence. It is very much because it can be defined in a single sentence that it is a perversion. Let us state it in a concrete form.

It is put to the individual in the following syllogism: "You believe Christ died for sinners. You are a sinner. Therefore, Christ died for you; and hence you are saved." Now, what is this but another species of molluscan shell? Could any trap for a benighted soul be more ingeniously planned?

It is not superstition that is appealed to this time. It is reason. The agitated soul is invited to creep into the convolutions of a syllogism, and intrench itself behind a doctrine more venerable even than the Church.

But words are mere chitin. Doctrines may have no more vital contact with the soul than priest or sacrament, no further influence on life and character than stone and lime. And yet the apostles of parasitism pick up a blackguard from the streets, pass him through this plausible formula, and turn him out a convert in the space of as many minutes as it takes to tell it.

The doctrine of salvation by formula plays too well into the hands of the parasitic tendency to make it possible that in more than a minority of cases the result is anything but disastrous. And it is disastrous not in that, sooner or later, after losing half their lives, those who rely on the naked syllogism come to see their mistake, but in that thousands never come to see it at all.

Are there not men who can prove to you and to the world, by the irresistible logic of texts, that they are saved, whom you know to be not only unworthy of the kingdom of God,—which we all are,—but absolutely incapable of entering it?

The condition of membership in the kingdom of God is well known; but who fulfil this condition and who do not is not well known. And yet the moral test, in spite of the difficulty of its applications, will always, and rightly, be preferred by the world to the theological. Nevertheless, in spite of the world's verdict, the parasite is content. He is "safe." Years ago his mind worked through a certain chain of phrases in which the words "believe" and "saved" were the conspicuous terms. And from that moment, by all Scriptures, by all logic, and by all theology, his future was guaranteed.

He took out, in short, an insurance policy, by which he was infallibly secured eternal life at death. This is not a matter to make light of. We wish we were caricaturing instead of representing things as they are.

But we carry with us all who intimately know the spiritual condition of the Narrow Church in asserting that in some cases, at least, its members have nothing more to show for their religion than a formula, a syllogism, a cant phrase, or an experience of some kind which happened long ago, and which men told them at the time was called salvation.

Need we proceed to formulate objections to the parasitism of Evangelicism? Between it and the religion of the Church of Rome there is an affinity as real as it is unsuspected. For one thing these religions are spiritually disastrous as well as theologically erroneous in propagating a false conception of Christianity.

The fundamental idea alike of the extreme Roman Catholic and extreme Evangelical religions is escape. Man's chief end is to "get off." And all factors in religion, the highest and most sacred, are degraded to this level. God, for example, is a great lawyer or he is the almighty enemy: it is from him we have to "get off." Jesus Christ is the one who gets us off,—a theological figure who contrives so to adjust matters federally that the way is clear.

The Church in the one instance is a kind of conveyancing office, where the transaction is duly recorded, each party accepting the

other's terms; in the other case, a species of Protestant sheep-pen, where the flock awaits impatiently and indolently the final consummation.

Generally, the means are mistaken for the end; and the openings-up of the possibility of spiritual growth becomes the signal to stop growing.

Second, these, being cheap religions, are inevitably accompanied by a cheap life. Safety being guaranteed from the first, there remains nothing else to be done.

The mechanical way in which the transaction is effected leaves the soul without stimulus, and the character remains untouched by the moral aspects of the sacrifice of Christ.

THE RESURRECTION.

The Gospels tell us that, when Jesus was crucified, his clothes were divided among the soldiers, and that his body was wrapped in a linen cloth when placed in the tomb. The Gospel according to John tells us also that Jesus appeared, living, to Mary Magdalene, the second day after his entombment, and talked with her. If these statements are correct, it would be interesting to know —whence came the garments in which Jesus appeared to Mary Magdalene early on the first day of the week. And why, after she had seen his face and heard his voice, did Mary Magdalene think him to be the gardener?

If the true answer to these questions be, as it seems probable, that he was dressed in the gardener's clothes, we have further to inquire how he came to be so dressed.

The body of Jesus, all the evangelists tell us, was wrapped in a linen cloth by Joseph of Arimathea, in whose tomb it was to be placed, with the assistance, as John's Gospel tells us, of Nicodemus, who brought spices to embalm him. The Fourth Gospel makes it plain that Joseph and Nicodemus applied themselves Friday afternoon to the work of embalming the body, which could not be lawfully done on Saturday, the Sabbath. If, under their hands, in the process of washing and anointing, the supposed corpse revived, showing that it was in a swoon, and not dead, when it was taken from the cross, what could they do with the awakened Jesus? The first thing to be done was to clothe him; and the readiest means for that purpose were the clothes of Joseph's gardener, in whose house, adjoining, he would probably be placed for shelter, concealment, rest, and food. If these suppositions be not accepted, how can we account for the statement in John's Gospel that Mary Magdalene, looking upon her intimate friend Jesus, and after hearing his voice, supposed him to be the gardener?

Those who accept the theory current among Christians that the death on the cross was real, and the revivification miraculous, are wont to lay great stress on the closing and sealing the sepulchre by request of the chief priest and by the order of Pilate. But in Matthew's Gospel we find that even the request for this sealing was not made until some time on Saturday, the Sabbath. From the entombment on Friday afternoon, then, to the execution of Pilate's order for sealing the sepulchre, some time on Saturday, Joseph and Nicodemus were free to make such arrangements as were needful for the awakened Jesus, to clothe, shelter, warm, and nourish him, and to conceal him both from priestly enemies and from the Roman soldiers.

It is commonly assumed also that the spear-wound in the side gives absolute assurance that Jesus was already dead: whereas, on the contrary, the flowing blood gave proof that, though insensible, he was still alive. A dead body does not bleed when wounded.

Of the precise time when Jesus recovered consciousness, of course, no one knew but Joseph and Nicodemus; and equally, of course, there was every reason why they should keep silence respecting it until Jesus had decided in regard to his own course. He was probably at rest in the gardener's hut on the estate of Joseph of Arimathea in which was the sepulchre, while his enemies supposed themselves to be securing the prison of his dead body. But when, very early on Sunday morning, Mary Magdalene came to finish the work of embalmment, Jesus felt sufficiently restored to accost her, and to send brief information of his survival to the other disciples. His next appearance to any of them seems to have been on the road to Emmaus, when, weary with the long walk and hungry, he supped with two of them, who, like Mary Magdalene, failed at

first to recognize him in the gardener's clothes. Afterwards it is related that he made his way to a place where the eleven apostles were assembled, and there again asked for food. A third occasion of his meeting some of them was on the shore of the Sea of Tiberias, where he ate with them of the fish which they had caught.

Thus it appears that, at every interview of the revivified Jesus with his disciples, he took food with them. This was first, no doubt, because, travelling on foot in an enfeebled state, he was necessarily hungry, and then because it was really needful to dissipate their superstitious fears by showing that he was not a ghost, but a mortal needing food and drink like themselves.

Had Jesus really possessed the deific character ascribed to him by the popular Christian traditions, he might have openly appeared, confounding both Jews and Romans by the obvious exercise of supernatural power, and causing his disciples to triumph in sight of their opponents. But he evidently avoided those opponents, held himself apart from the general population, both friends and enemies, and held only short and rare interviews even with those who had been most intimate with him.

To sum up, the theory above sketched has the advantage of accounting better than any other for several statements in the gospel narratives; namely, it explains the strangeness, at which Pilate himself wondered, of apparent death so soon succeeding crucifixion. It shows that the spear-wound after apparent death did not prove the death actual, while, on the contrary, the effusion of blood proved the continuance of life. It shows the worthlessness, as evidence, of that sealing of the sepulchre which was done only after the resuscitated Jesus had left it. It explains, without miracle, the absence of a dead body from the tomb on Sunday morning. It explains why Jesus, speaking to Mary Magdalene, had no such lustrous "white raiment" as the angelic "young men" who, in the first two Gospels, declare to the women that "he is risen." It explains why Mary, and afterward Cleopas and his companion, and still later some of the eleven apostles, did not recognize the resuscitated Jesus when they saw him. It explains why, after his revival, Jesus held himself aloof, not only from the chief priests, scribes, and Pharisees, but also from that populace of Jerusalem who had so lately shouted hosannas before him, hailing him as the son of David because they expected him to assume the throne and the regal authority of David. It explains that reality of his bodily presence of which he felt obliged repeatedly to offer proof to Thomas and others. It explains that hunger, the relief of which is three times recorded after his supposed death; and, finally, it explains (what on the popular theory is unaccountable) why a restoration to life assumed to be miraculous was not publicly made manifest, why there was not a *triumphant* resurrection, openly justifying the disciples, openly confounding the persecuting priests and scribes, and making this demonstration so conspicuous that records of it must have appeared in Roman history and literature.

As to a final disappearance of Jesus by the ascent of his body of flesh, blood, and bone into the air in sight of his disciples, it is to be noticed that this ascension is reported only by Mark and Luke, who were not there, having become converted to Christianity only years after, while John and Matthew, who might have testified as eye-witnesses if the thing had really taken place, do not mention it. The writers of the Gospels have told us what they really believed about those events; but their narrative itself demonstrates that they believed without either serious examination or scientific proof. They judged by appearances in an age which was accustomed to consider strange things miraculous.

Since the credible accounts of the appearance of Jesus after his crucifixion represent those occurrences as few, and as soon finished, it is probable that his actual death soon followed. How and when this took place was probably known to his friends Joseph of Arimathea and Nicodemus; but, since they did not reveal it, this information is hopelessly lost. Why, indeed, should they reveal it? Disappointed in their expectation of a Messiah, knowing the rumor of a resurrection to be erroneous, and liable to reproach and punishment if their concealment of the life of Jesus after his crucifixion should become known, it was natural and probable both that they would keep silence and that their names would no more be heard among the disciples.

P.S.—The method above sketched of showing a probability that Jesus did not die on the cross was original (so far as I can discover) in a French book entitled "L'Hypnotisme et les Religions," a second edition of which was published in Paris, in 1888. CHARLES K. WHIPPLE.

Newburyport, Mass.

FRED DOUGLASS AND THE NEGRO RACE OF THE SOUTH.

I have recently listened to Fred Douglass, in the great Auditorium Hall of the University of Michigan. His fitting theme was "The Negro Race Problem in the South; or, The History, Present Condition, and Future Prospects of our Negro Population." Possibly, the readers of the *Unitarian* may be interested in a few words about the lecture and the man.

Having not heard this distinguished orator and anti-slavery leader since the thrilling days of the War, I confess I was at first a little disappointed. And yet why should I have been? for who has a right to expect the vigor of forty in the man of seventy-six? After all, I was profoundly moved by the lecture given to the great audience. It brought back with a vividness that was almost overwhelming the old anti-slavery days, with their struggle, the most heroic and the loftiest in moral grandeur that our country or our century has known.

For nearly two generations Douglass has been a prominent figure upon the public stage in this country, and is undoubtedly the most distinguished man of his race.

His lecture was a written one, and lacked the stirring appeals, the rich humor, the touching pathos of his old-time off-hand addresses. But it was an effective common-sense argument and plea for the protection of the law and for common justice to the Negro race in the South, which to-day they do not have. His description of how the Negro was emancipated, and then, without education, without property, without friends, and without the means of securing his daily bread, was turned loose among his enemies, was very striking and impressive.

We may well agree with him that under all the circumstances the conduct and progress of his race have been remarkable. It is safe to say that no race known to history, emancipated from slavery under the same circumstances, would have conducted themselves with as docile and fine a Christian spirit, and with as little malice, hatred, and revenge toward their former oppressors, as did the Negroes of the South.

It is no doubt true that most of the charges of crime trumped up against the Negro are false. As all the crimes committed on the Pacific Coast, whose authors are unknown, are charged to Chinamen, so all the crimes committed in the South, whose authors are unknown, are charged to the Negro. The time is soon to come when this generation will have to answer at the bar of history for its shameful, unchristian, inhuman treatment of the Negro in the South and the Chinaman on the Pacific Coast.

More than fifty-two years ago Frederick Douglass, who had then been working for three years since his escape from slavery, as a common laborer upon the docks at New Bedford, Mass., made his first public speech at Nantucket. That intelligent audience was touched, amazed, overwhelmed, by the eloquence of the poor, unknown, shabbily dressed fugitive slave. They felt that another Epictetus was in their midst. No sooner had Douglass finished his speech than William Lloyd Garrison sprang to the platform, and exclaimed: "Have we been listening to a *thing?* Can a *chattel* melt our hearts like this to tears? Can a piece of *property* utter eloquence like this? No: we have been listening to a man!" From that time forth Douglass was a tireless and unceasing champion of the emancipation of his race. He is the last surviving leader of the abolition movement. In supporting the unpopular cause, Douglass passed through as many trials and perils and dangers as Paul endured in preaching the early gospel. Like the great apostle, "He has fought a good fight," "he has kept the faith." He has earned and secured the respect of every intelligent, fair-minded person in the country, North and South, and has gained no insignificant place in the history of his country and of his race. W. D. H.

Do but your duty, and do not trouble yourself whether it is in the cold or by a good fire.—*Marcus Aurelius.*

OUR LONDON LETTER.

Among English Unitarians the year now closing will be memorable for the opening of the splendid suite of buildings at Oxford for Manchester New College. At this date it is a story rather ancient, but I refer to it because it forms an epoch in the history of a college which has the high distinction of standing alone in this country for absolute freedom in teaching and in learning. The tribes went to Oxford from all up and down the land, and Oxford wondered who the unknown visitors were. The streets and hotels of the city were crowded with representatives of a religion which the *Times* said, forty years ago, was practically extinct. The celebration had two or three marked features. The first was the astonishing vitality of Dr. Martineau. In his eighty-ninth year he shows no diminution of power. His after-luncheon speech was, I am told, remarkable for physical vigor, brilliancy of thought, and spiritual power. His address at the communion service had another kind of impressiveness, it lifted his hearers to a mount of vision. The welcome from dignitaries of the university was unqualified in its heartiness. Mansfield College (the Orthodox Congregational) was unrepresented. This would seem to strengthen the impression some of us have, that the Church of England is more hospitable to free thought in religion than the churches which assume the title of "*the* free churches."

Letters have appeared in the *Inquirer* from Rev. H. S. Solly and Rev. L. P. Jacks on the almost complete silence with which the relation of the college to our churches was passed over. This close association found no expression or recognition, save in a passing reference in the brief address of Dr. Vance Smith. The theological position of the college is an old question. The college is not nominally Unitarian. It is not a college of any definite theology. It is absolutely non-committal. But, practically, it is regarded as a Unitarian institution. It was founded by Unitarians; its endowment was provided by Unitarians; its annual subscriptions come from the purses of Unitarians; its presidents, vice-presidents, and members of committee have been and are Unitarians; its students find their way to the pulpits, not of Episcopalian, Baptist, Congregationalist, or Methodist, but of Unitarian churches; its new buildings have been erected by the liberality of Unitarians; it would cease to be but for the Unitarian churches. These are practical facts; and it is on such facts as these that the outside world forms its independent judgment as to the real character of the college. Yet this vital connection, on which the very existence of the college depends, went virtually without mention on this historic occasion. The college must be kept free from all suspicion of Unitarianism; and, if the world deems it a Unitarian institution, that is a misconception due to the world's excusable ignorance.

At the same time Prof. Estlin Carpenter appeals to the Unitarian churches to send sons to the college to be trained for the Unitarian ministry. The association between the college and our churches is thus too visible to be hidden away within the folds of a phrase, "free teaching and free learning in theology." What will the response be? One fears there is a growing disposition among young men of promise to stand outside of the ministry because it is ill-remunerated. Undoubtedly there is a commercial side to the ministry. No man can find "a living wage" purely in "the things of the spirit." The spiritual food prepared by the preacher is apt to be meagre fare when his earthly larder is well-nigh empty. But the prizes in any profession are only few. The average income in any profession does not free from care and anxiety. It does not release from the struggle for existence. And the compensations! There are none to equal those of the ministry. It is the noblest calling under heaven. It has rewards beyond money and price. It enriches with blessings beyond compare. It may well fire the most devoted hearts, and it provides high service for the richest and ripest minds. Where are the coming men whose souls are aflame with the self-consuming consecration of the apostle? "Woe is me if I preach not the gospel!" It is to be hoped that Prof. Carpenter's appeal will fall on fruitful ground. Never was the demand for a ministry of combined culture and earnestness more urgent; never was the opportunity for the power of the pulpit greater or more inspiring; never the

response to a real voice, uttering with conviction the realities of life, more satisfactory.

"Are not the masses, then, outside of all religious institutions?" There is, I believe, a good deal of exaggeration on this point. Unquestionably, the main thoroughfares of London are crowded on Sunday evenings with youths of both sexes; but, as far as my observation goes, in the districts of Hackney, Stoke Newington, Clapton, these thousands of outsiders belong not to the steady, respectable, and self-respecting artisan class. I have been at some pains to ascertain whether the churches in these districts are deserted. During the nine Sundays I have been in London (up to date) I have received reports of attendances at Church of England, Baptist, and Congregational Churches in the localities named; and in every case these churches have been crowded, late comers finding a difficulty in obtaining a seat. Vast throngs outside, but largely those of a type catered for by the Salvation Army. It is not a case of empty churches and crowded streets: it is a question of how to provide for and bring in the ungathered.

Perhaps the most distinctive "note" of the year in the religious world is the immensely increased pressure of the social problem upon the churches. This problem has become as the voice of many waters. It has been gathering in force for many years, but this year with increased momentum and power. In some phase of it, it has been before the Church Congress year after year; and it is the one always popular and absorbing topic of that ecclesiastical assembly. Baptist Unions and Congregational Unions are invaded by it. It is sweeping everywhere, like a freshet,—everywhere except within the walls of the British and Foreign Unitarian Association. There "the burning questions of the day" do not burn. I am not sure but that it is wise to limit the meetings of the British and Foreign Unitarian Association to the Association's well-defined work. The Association does not exist to discuss questions of capital and labor, land nationalization, the municipalization of all the instruments of production, a graduated income tax, a minimum wage, a reform of the poor-law, old-age pensions, and a hundred other things of interest and moment, which engage no small measure of attention among some of us. If it did, perhaps "the promotion of Unitarian Christianity" would be relegated to the background. These questions are assuredly decisive questions; and the discussion of them at meetings of the Association would not only be generative of hot feeling rather than of sober and full consideration of many-sided problems of great complexity, but would inevitably weaken the Association in the sphere of its legitimate work. The ardent spirits among us who chafe because they cannot use the Association for the advocacy of questions in which they are personally interested have really no solid reason for complaint. They can have any meetings they wish for the propagation of their policy during the Association week.

But this social problem is, beyond all doubt, disturbing the peace of Israel. It has been intensified by the terrible "coal lock-out," really a civil war between masters and men, lasting for sixteen weeks. I am not concerned here with the merits of the dispute: my point is that it has brought the churches face to face with the supreme question, Which are paramount, the rights of humanity or the rights of property? That is a question in relation to which religion and its professors ought to have something to say. There is a rapidly developing feeling that the churches must not consent to regard the greater portion of life and its activities as lying altogether outside the region which religious motives and principles are to govern. The churches are not, in my view, agencies for the propagation of socialism, or schools for the discussion of political or social economy, or assemblies for the debating of industrial questions; but they are designed to exert a sanctifying and refining power on humanity everywhere, to guide it to the solving of problems which else would have been insoluble, to rescue it from tendencies which else would have hurried it on to irreparable disaster, to enable it to heal strifes and discords which else might have proved incapable of adjustment. They are to do this by applying a check to dominant selfishness, by teaching men that they are not isolated units, but form parts of one great brotherhood, by inspiring them with nobler aims than the acquisition of gain or power.

S. Fletcher Williams.

London, Eng., Dec. 1, 1893.

A HEART'S SONG.

A raindrop fell from the leaden sky,
And a gray bird sang when the day was nigh.
The crystal drop was lost in the rain,
By an arrow's thrust the bird was slain.

A teardrop fell from a heart's o'erflow,
And a maiden's song was sad and low;
For the one she deemed so true and strong
Proved false to singer and to song.

ALBERT HARDY.

JOHN CALVIN LEARNED.

On the evening of the 16th of November I met Mrs. Learned at a wedding. When I asked for John, she said the doctor had given him peremptory orders to stay indoors until he had entirely recovered from what promised to be a light attack of the *grippe*. I learned, in fact, that some of his parishioners had tried, on the preceding Sunday, to induce him to see a physician, as he was unquestionably suffering in the pulpit. He had refused, saying that he did not need treatment; and they, being full of anxiety, sent a physician without obtaining his consent. At the November meeting of the Unitarian Club, the third Tuesday in the month, his closest friends expressed the apprehension that he was seriously ill. I discovered then, what I had never suspected before, that Learned had inherited a tendency to weakness of the lungs. I had noticed that for three or four years he had rapidly "aged" in appearance. His hair and beard had whitened; and there was a very slight droop in his shoulders that detracted a little from the erectness of his somewhat slight but noble figure. But he was not a man to talk of himself: the carefully coddled minister was his abomination. His ideal was to be a help to others, never to ask help for himself. I have no doubt now that he must have preached and taught in the university under much physical depression, but I do not think even his most intimate friends suspected it. In a few days after confinement to his room his case developed into a dangerous type of double pneumonia. He received the assiduous care of two of the most eminent physicians in the city, whose skill was emphasized by motives growing out of warm personal friendship: but he passed away at 4 P.M. of Friday, December 8, conscious until almost the last hour of his life. One of his physicians said to me: "I find it hard to understand the matter. The definite disease seemed to be yielding, but even while the attending physician held his pulse his heart stopped beating." The funeral services took place in his own church on Monday, December 11, and were conducted by Rev. Jenkin Ll. Jones of Chicago, who, I think, was his most intimate ministerial friend. At Mrs. Learned's earnest request the services were of the simplest kind, Mr. Jones feeling, as he said, that his place was rightly among the silent mourners. The church was crowded not only with his own parishioners, but with the leading citizens of St. Louis, who came to pay their tribute of sorrow and profound regard for the quiet, simple, and modest gentleman who had done such incalculable service in building up the noblest interests of his adopted home. At his own request and in accordance with the wishes of his family, his mortal remains were privately incinerated.

The purely outward facts of such a life as his are naturally very meagre. He was born on the 7th of August, 1834, in Dublin, N.H., being the son of Calvin Learned and Hannah Demster Barrett. Our friend Chadwick has been misled by the name "Calvin" into the supposition that he was of orthodox antecedents. He was born of pure Unitarian parentage. He lived in Dublin till he was about twenty-one years of age, teaching school in and near that town for several terms. From the year 1856 till 1859 he taught school in Ozark, Mo. In the latter year he returned East, and passed an examination for Dartmouth College. Determining on account of his age not to enter college, he became a member of the Harvard Divinity School, from which he graduated in the class of 1862, taking for his theme "The Comparative Value of the Intellect and the Moral Nature as the Basis of Faith." He spent the time from September, 1862, till April, 1863, in Europe, with his classmate, Rev. Samuel B. Stewart. He was ordained to the ministry in Exeter, N.H., May 6, 1863, having been invited to become the minister of that parish before his visit to Europe. On Aug. 1, 1864, he married Miss Lucelia Wakefield of Reading, Mass. After having been pastor of the Exeter church for

seven years, he was called to the newly formed Unitarian society of St. Louis, Mo. The corner-stone of the Church of the Unity was laid Aug. 5, 1869, and on April 17, 1870 (Easter Day), the first service was held in the new church.

His first connection with Washington University began in 1878, and extended till 1886. He was the teacher in ethics and political economy. That connection was severed from the latter year till March, 1892, the year of Prof. James Hosmer's resignation, when his relation with the university was resumed, he being formally appointed instructor in philosophy and political economy in the autumn of that year. He continued in that relation till the day of his death, Dec. 8, 1893. His wife and three children (Henry Barrett, Agnes Wakefield, and Harriet Palmer) survive him.

These few bare facts mark but the tangible boundary lines of a life that was full to the brim of unremitting, self-forgetting toil for his beloved church, for the interests of the Unitarian faith, and for the welfare of the institution of learning in which he was a revered and honored instructor, and for the highest good of the city that was his home for nearly a quarter of a century.

One cannot weigh with the coarser scales of sense or measure with the tape-line of statistics the imponderable and mighty spiritual influence of a life like his. He was so simply and delicately modest that he always sought to withdraw his own personality from public gaze. In truth, this trait in him became almost a fault, because it led him sometimes to withhold his personality from some scheme of public weal when his recognized character and simple disinterestedness would have been powerful factors of success. But he could not be made to see this. With him the cause, the truth, was everything, the man but little. He was no noisy advocate of popular causes, no believer in moral panaceas for public ills; but behind every wise and beneficent plan to advance this city in righteousness, temperance, and better education was always found the spiritual force of this just man's life.

Religiously, John Learned was a Puritan from whose mind all Calvinism had evaporated in the higher altitude of rational thought. But he always remained a Calvinist in the tone and temper of his ethical nature.

High in his ideals of personal righteousness, morally exacting from himself even more than he did from other men, unbending in the standards of truth and character with which he measured his own conduct and that of others, intense in his hatred of every form of moral or intellectual insincerity, he was the true spiritual child of the indomitable creator of the English commonwealth. While he was a Greek in his passion for intellectual liberty and in his theological eclecticism, he was saturated with the ethical passion of the Hebrew prophets. As Mr. Jones said at his funeral, he was an "incarnate conscience." No man ever surpassed him in moral and intellectual courage. There was a perfect nexus between his thought and his speech. In fact, he never seemed to know the temptation of speaking insincerities. His mind never recognized the possible need of a divided allegiance. For him to see the truth was to speak the truth and to accept at once all its logical consequences. If he had an intellectual fault, it was in a certain lack of intellectual perspective. He had entire toleration for the widest differences of belief; but sometimes he failed to appreciate the position of those men who, while touched with the newer light, still feel the strength of the spiritual associations that bind them to the past. His antipathy for the popular faith was always as intense as that of one but newly emancipated from Orthodoxy; and, while he was a man of the profoundest religious feeling and the most delicate spiritual apprehension, he often preferred in his ministrations what may be called the common secularity of speech to that impressive phraseology in which for ages the human heart has expressed its deepest spiritual needs and aspirations. If this expresses an intellectual limitation, as I sincerely believe it does, it, too, had its roots in a severe ethical sense.

Our friend was a ripe and accurate scholar. His books were his tools, which he had learned to use with rare and delicate skill. His large and exact reading gave him a quality of intellectual impartiality which always saved him from raw and hasty judgments. He was radical in his search for truth, but surprisingly conservative in

the application of that truth to existing social and political institutions. Hospitable in his welcome to new theories, he never allowed these intellectual guests to become the masters of his mind. A large acquaintance with all the conflicting philosophies of social life enriched his intellect and made his judgment more catholic, but never converted him to any of those prevalent "isms," which are but old errors in new clothes. I never knew a man whose sympathy for real suffering was more sincere or one who was more ready to give of his means and labor in help of any worthy cause. But, with his wholesome New England training, he recognized that frugality, economy, sobriety, and self-denial lay at the root of prosperity, and, therefore, that, speaking generally, extreme destitution was less the result of bad institutions than of human improvidence. He genuinely sympathized with certain features of rational socialism, but he believed that the regeneration of society would come more through the reformation of men than the reconstruction of laws. No man was ever more definitely marked by heredity, education, and spiritual instinct for the sacred office; and no man ever tried more assiduously to divest himself of its traditional and official insignia. His was the natural priesthood of character. He possessed that beautiful chastity of soul which made him the fitting repository of the most delicate confidences.

John Learned was singularly happy in his ministerial life. I think we rarely find a minister between whom and his people there is such a bond of strong personal affection and unbounded confidence. The common saying that "no man is a hero to his valet" had, in his career, a triumphant refutation. Those who came the closest to him were his most devoted lovers, his most admiring friends.

Between John Learned and myself there existed a very radical difference of opinion respecting questions of theological significance and denominational polity. Regarding the lamentable Western Conference issue, he held and expressed views which were marked by his habitual candor, his absolute courage, of his unblemished sincerity, and his profound conviction that these judgments represented the highest attainable religious truth. These differences we never mutually sought to obscure or minimize. But our personal intercourse was always marked by extreme cordiality and mutual good will; and my admiration for his great ability, his accurate scholarship, and his noble character was deepened and intensified every day of our more than twenty years' association.

JOHN SNYDER.

St. Louis, Mo.

LESSONS FROM LIFE.

Minister, chorister, sexton,—that trinity of worthies,—how large a place they fill in the life of a church!

I knew once a society in which minister, chorister, and sexton, while working harmoniously together in the decent observance of public worship, were far apart as men could be in religious belief. The minister was rigidly orthodox,—orthodox with that downright emphasis of Calvinistic dogma not often found outside of New England. From the fall of man to the doom of man he preached the hard doctrines unflinchingly.

The chorister was a liberal Christian, and sang, doubtless with much enjoyment, the melody of hymns whose meaning grieved his soul.

But the minister dictated from the pulpit what should be sung by the choir,—a bit of priestcraft from which there was no escape.

The sexton, a most interesting character, was a stern materialist. He seldom smiled, and seemed to feel, like Hamlet, that stale and most unprofitable are all the uses of this world. For him there was no soul in man, no God, no future life. The faithful whispered that he was gospel-hardened; but all admitted that he was a good sexton, and an honest man.

Some years ago the minister died, holding fast by Calvin to the last; and recently chorister and sexton, aged men both, were gathered to their fathers. Near the little church they served so long and well, their bodies lie in death's repose.

How fare they now in the world beyond death? This is my question. Has the great change separated them forever, as the Calvinist preached? Are they wrapped in the eternal silence of things that were, and are no more, as the materialist grimly be-

lieved? Or have they found that death is life,—life with the joy and liberty of new and diviner powers, with the inspiration of a still more radiant future; life with grander hopes and purer loves, as the old master of song, whose voice to me, a child, seemed clear and sweet as God ever gave to living man, held and taught?

As one who knows I answer not, but confidently cherish the larger hope; for this alone is consummation worthy God or man.

The very day the Congress of Religions held its opening session, and the representatives of the great faiths of earth met in brotherly concord, that day upon which a Catholic archbishop pronounced a blessing upon a congregation composed largely of heretics and heathen, a neighbor of mine hailed me, as we passed, earnestly desiring that I join with him a secret society, the better to resist the encroachments of Catholics upon the civil and religious liberty of our country.

A few minutes' conversation evidenced that this man, by no means below the average workingman in intelligence, believed that but for a society such as he advocated there was imminent danger of a general massacre of Protestants by Catholics. He declared that several hundred men were known by him to be of the same opinion, and presumably many thousands throughout the United States. He admitted the recent purchase of a new Winchester, because he believe his Catholic neighbors were arming and drilling for the intended massacre.

Now, this man was neither fool nor fanatic, as we are accustomed to use those ill-favored terms. He illustrated the survival of religious hatred, stimulated by the cunning devices of men with small and mean ambitions, whose height of fame is to be lords of some solemn mystery.

But what a gulf between the venerable leaders of religion gathered at last under one roof and upon one platform and a portion, at least, of their unenlightened followers! Not in an hour and a day shall the old hatreds die. Even a World's Parliament of Religions cannot suddenly turn the tide of centuries.

The great Congress represents that which is beginning to be, not that which is.

Somewhere rests heavy responsibility for the dark residue of religious hatred still existing. Thank God that wrong lies not at the door of the Liberal Church!

A favorite thought with me is the worth and dignity of common life, the beauty of that humble and unadorned sphere in which the multitudes live and die. Every poem or story illustrating this I carefully preserve. One such anecdote, as it fell once upon a time, in music sweet, from the lips of John B. Gough I will here transcribe.

During the last year of the war three gentlemen, one of them an Englishman, were riding through some of the out-lying towns of New England. The Englishman said, "The painful feature to me in New England country life is the immense amount of human vegetation one sees." "What do you mean?" "Well, in these isolated country towns, what do the people do? What do they see? Where have they been? What do they know? You cannot call that 'life' which you see here. Why, it is a sort of vegetation. Now, there you see a specimen of just what I mean."

They were passing a farm, and on one side was a little house, a one and a half story house, and at a window sat a woman, knitting. She had a black band round her white widow's cap, and was of advanced age. "There," he continued, "that's just what I mean. Look at that woman. She eats and drinks and sleeps and knits day by day; but you can't call eating and drinking and sleeping and knitting 'life.' What does she know? What has she done? There sits a human vegetable."

"Stop, sir," said the other, "and look well at that woman. Her name is not known beyond the circle of her acquaintance, but look at her. Sixteen years ago she was left a poor widow with six children, the youngest a boy four years old. She owned that little old house and four acres of land. She was poor, even for New England.

"Where is her eldest son? Doing his work as a missionary in a foreign field. Where is her second son? He is a herald of Christianity upon the Western frontier. Where is her third son? His work is done, and he lies under the sod at Gettysburg. Where is her youngest,—her Benjamin? With his regiment, doing his duty in defence of the Union. But there were six of them? Ay,

but a requisition came from Roanoke and Newbern,—'Send us teachers for our contraband negroes, teachers who are willing to endure privations and to make sacrifices without hope of reward.' And her two daughters have left her for their field of labor; and she is alone, eating and drinking and sleeping and knitting. She has, nevertheless, brought up her family of children: she has given them to her country and her God; and now she sits, quietly biding her time. If that is a 'human vegetable,' God send our dear country a plentiful crop of such vegetables."

Friend, call you not this a "lesson from life"? W. D. SIMONDS.

Battle Creek, Mich.

TRIAL AND TEMPTATION OF SAINT ROBERT.

R. C. ÆTAT LXX. DEC. 8, 1893.

"Clink, clink, clink!" went the anvil,
Drip, drip, drip, went the brow:
Nature her blue-eyed darling
Built as a mother knows how!
Tenderly over old Yorkshire
Crooned the heavens, and smiled,—
Love Divine, freighted with meaning,
Yearning over God's child.

Train him, test him, try him!
Wisdom's command went forth.
Show him phantoms that fly him;
Lure him, pleasures of earth;
Pride and mighty passion,
Spread for his feet your snare;
Teach him love's tenderest lesson,
And the awful rapture of prayer.

Grander horizons give him;
Speed him over the seas;
Growing empires, daze him,
Charm, bewilder, and tease;
Fame, ambition, fashion,
Lure him away from his pledge,
Make him forget the old love
He knew by the Yorkshire hedge.

Ah, Cross of Christ! our refuge,
When our world is whirled about,
Our feet in slippery places,
Our foreheads dark with doubt!
Genius lured toward glory,
Beauty by beasts enticed!
And yet man hungers for holiness,—
Ah, Mystery of Christ!

Dreams of old England's meadows,
Dreams of Chicago days,
Dreams from the Land of Shadows,
Beckon, and bloom, or blaze;
Colleges claim him, and castles;—
Millionaires wait at his door;
But, loyal still, that deep heart's love
Hies to the home of the poor.

Dear Lord, teach us the lesson
On the cross lifted up,
Scrawled in the creeds of the ages,
Hid in the sacrament's cup:
Royal the blood of God's children!
Lord of Eternity,
Heirs of thy godhead's glory,
Hide us with Christ in thee!

HENRY C. BADGER.

New Haven, December, 1893.

WHO WROTE THE BOOK OF DANIEL?

The following concise statement of reasons why the book called Daniel in the Old Testament cannot longer be regarded as written by the prophet of that name, is from a private letter recently received by Mr. John Burnham of Orange, Cal., from Dr. Samuel Davidson, the distinguished Bible scholar of London, in reply to questions on the subject asked by the former. Dr. Davidson writes:—

As to Daniel not being the author of the book that bears his name, the problem has been long settled among scholars. The first thing that strikes the reader is the position of the book in the Hebrew Bible. It stands in the third part of the Old Testament canon (the Hagiographa), not among the Prophets, where it should naturally be if it had been a proper prophetic book, written by one who lived during the exile at Babylon. Then it is not mentioned by Jesus Sirach (Chapter xlix.) The book of Ezekiel speaks of Daniel as a man renowned for wisdom, coupling him with Noah and Job, showing that the original Daniel, whose name the author of the book takes, lived before the exile, not in it. The decrees of the kings mentioned in the book are of the same type as the narrative parts. Half of the book is in Chaldee, not in Hebrew. The language has Persian as well as Greek words. The course of the history delineated in the book is not only defective, but partly inaccurate. The writer inserts the Median monarchy between the Babylonian and the Persian, where there is no room for it. He habitually uses the later form of Nebuchadnezzar's name, the usage of which by a contemporary is remarkable. No true prophet could have carried down the history till the time of Antiochus or supposed that immediately after his death

the sovereignty of Israel should commence. Besides, the miracles of the book are grotesque. Witness the lion's den and Nebuchadnezzar eating grass like cattle for seven years. The author of the book wrote about 165 B.C., shortly before the death of Antiochus. SAMUEL DAVIDSON.

London, Eng.

TO THE NINETEENTH CENTURY.

Thy ship of faith has perished on the sea
Of storming creeds, that flash and foam and flow,
Unmindful of the sailor and his woe.
But cling, though faith be wrecked, to charity;
For charity is love, and love a spar
That by and by will bear thee to the rock
Of hope, which loometh firm and high, though far
Among the melancholy waters and the shock
Of many doubts. In vain the waters boil,
Warring around its base, and flinging high
The impotent and unprevailing cry
Of baffled rage. Its sides defeat their toil.
Broad-based upon the tired heart's infinite needs,
Hope stands unshaken 'mid the storming creeds.

EDWIN L. MILLER.

WILLIAM J. POTTER.

The sudden departure of Mr. Potter was more like a translation than a decease. The circumstances, indeed, were painful,—to his friends especially; but they were transient, and can be forgotten. There was no illness, no apprehension, no infirmity, no protracted agony. He must have felt well when he left his hotel. He had been happy at his son's marriage. He died unconscious. He was a widower, and his children were pleasantly settled in life. His mind was easy. His task was finished. Since his entire release from parish work, which, however delightful, had become burdensome because he felt unable to discharge it, existence was a joy and a satisfaction to him. His people were provided for exactly as he wished. His friends had lavished affection on him. His trip to California was fraught with a new pleasure, as he tasted the delicious climate, saw the attractive scenery, made fresh friends, and, above all, scattered the seeds of his ideas. On his return, his services were in demand. His lectures in Boston were a great success: the audiences were large, the attention was rapt, the praise warm, the intellectual response on the part of his old rationalistic followers universal. His words seemed to run swiftly. He looked well, he spoke with more than usual animation. He appeared to have renewed his youth, so jocund and full of confidence was he. No last utterance could have been more assured or more hopeful.

The outward incidents in Mr. Potter's career were few and unimportant. That he was born in North Dartmouth (February, 1830); that he attended the Friends' School at Providence, and was a good scholar; that he passed through the Normal School in Bridgewater; that he entered Harvard College, but did not graduate, having decided in 1856 to study divinity; that he spent two years at the Divinity School; that he studied in Germany, travelled in Italy, and finally (July, 1859) accepted a call from the First Unitarian Church at New Bedford, and stayed there, sole pastor, thirty-one years; that he served as chaplain in the army during the war,—all this is of little comparative consequence, and seems to have made no permanent mark on either his mind or his character.

The man was of firm texture, not easily changed or bent or turned aside from his path. He possessed all the Quaker's attributes,—his tenacity of purpose, his patience, his sweet unyieldingness, his simplicity, his directness, his truthfulness, moderation, self-reliance, self-restraint. He was free from formality, dogmatism, symbolical sentimentality. He had faith in the illumination that came from within, even his countenance showing its irradiation. Thus he could believe in no sect. As the secretary of the Free Religious Association, he was most constant, always at his post, always cheerful and sympathetic, faithfully keeping the records, arranging subjects and speakers for the public meetings, doing more than his share of the work, yet getting less than his share of the praise. Some think that he saw further than he trod, that he perceived the inevitable result of the movement,—the final abandonment of every special form of religion, and the bringing to the foreground of the essential principle upon which they all reposed. And this seems altogether probable from his ecclesiastical position, as well as from his untrammelled utterances. His last lectures laid emphasis on religion only. But the more superficial aspect alone appeared on the platform of the society, so far as I am aware. He was content to take one step at a time.

As chaplain at Alexandria, he, no doubt, gave cheer, courage, consolation, to the men, breathing into them his own faith in liberty, imparting to them his honest interpretation of the war, as a conflict for human rights, and animating them with the noblest spiritual valor. He was deeply interested in the Negro, as well as in other disfranchised and abused people, his Quaker training leading him to see a duty wherever he discerned a soul. His patriotism was suffused with humanity,—was, indeed, but another name for it.

As a preacher, Mr. Potter was grave, sober, thoughtful, not in the least "sensational," but earnest, positive, convincing, deeply persuaded of the reality of the religious affections. In the last course of lectures, which were originally sermons, he was eloquent, in the best sense of the word: the sentences rolled, the words throbbed with suppressed feeling, the whole effect was uplifting. Several have spoken since of the new outlook they gave.

What he was as a pastor, a friend, a man to look up to, to lean upon, must be left to the memory of his more immediate intimates. That he was of warm sympathies, generous, self-forgetting, ready to consider others' welfare and consciousness, and to help as far as he could, I happen to know. It was a pleasure to him to see other men succeed in a good cause. His parish would hardly let him go; but he had their well-being in view, and yielded gracefully to the divine necessity. The passive virtues found in him a rare representative, and were in him real qualities. Of how few men can it be said, as was said of him by a prominent business man, a few days before he died, ere death had glorified him, "It would be a paying investment for the city to employ such a man just to walk the streets, and remind people by his simple presence of life's higher interests!" The whole community respected, admired, and loved him; and his personal influence was eagerly sought in all social reforms.

—O. B. F. in the *Christian Register.*

What do you mean to do with your own life? Do you mean that it shall have any serious, earnest, really robust and righteous purpose at all, or do you mean to go on leaving it to be shaped and colored and filled out just as any chance hand may choose to mix the colors and lay them on? *Henry C. Potter.*

CHICAGO LETTER.

Chicago continues to invite attention to itself from all sides. No sooner is our great Columbian Exposition at an end than the pride and glory of that event are changed into general grief and consternation over a state of things growing in part from the World's Fair, but more directly connected with the depressed business conditions throughout the country. When Chicago was selected as the site for the Columbian Exhibition, it became at once the Mecca for all of the thriftless and improvident. Curiosity and the hope of gain brought thousands into the city who had no means of sustaining themselves when they got here, and who are poorly qualified to care for themselves under any circumstances, who, with other thousands turned from the shops and factories that can no longer supply them with work, are now upon our hands. There is no need to repeat here the tale of distress and hardship which the daily papers have carried to every corner of the earth. The municipality and the general public are hard at work devising methods of relief. So great is the wish to help, so generous the assistance already offered, that we are confronted with a danger of another kind. The period of world-wide applause and honor which we have just passed through has engendered a self-consciousness which both inspires and hinders the wisest action in a crisis like the present. Chicago is most anxious to live up to her reputation. This is well, provided such feeling does not become one of moral self-inflation and bombast, more intent upon producing an impression than upon working after the best methods. The generous and daring spirit which planned and successfully achieved a World's Fair needs to be supplemented in work of this kind with one of slow and cautious inquiry, a general moderation of tone and expectation, which poorly accords with the Chicago temper. A Liberal Arts Building may be built in a day, but society cannot be regenerated in so short a period. Our city is shamefully behind the rest of the world and behind herself in this matter of charitable administration. The situation is fully described when I say that we have never been able to establish the Associated Charities here. The old-time methods of

indiscriminate relief still have preference above wiser and more cautious ones. The trouble began far back, in the days following our great fire, when money poured into Chicago by the thousands and hundreds of thousands, and a system of public giving was entered upon that has been followed up ever since. Our Relief and Aid Society formed at that time combines a few features of the Associated Charities, but its general aim and spirit fall far short of this system; yet, for its past efficiency, it continues to hold the public ear and the public purse. Most of the contributions of our prominent business men are made through this channel, and all attempts to replace it with a broader and more enlightened system have thus far failed. Just now we are in danger of repeating the mistake of twenty years ago. Public sympathy is stirred to an enthusiastic pitch by the wide-spread suffering of the times, and again money is flowing in generous streams for its relief. It is hard to preach caution at such a time, to stand on the side of reason and careful judgment; but, happily, we have a few brave, outspoken minds that can do this, even at the risk of public misunderstanding and abuse. It remains to be seen whether the sentimentalists or the scientists will carry the day, though it is probable that neither will to the entire defeat and exclusion of the other side. Already the era of free lodging-houses and soup-kitchens has set in; but the city council, which is engaged with other instrumentalities in this movement, is trying to combine some plan of street-cleaning and other work along with those of relief, so we are looking for some slight correction of past mistakes and misdoings.

Our foreign visitor, Mr. Stead, has been an active agent in these and kindred matters. He could not persuade us to spare the buildings at Jackson Park, but he has stirred us up considerably in other directions. First, he went slumming, reporting results that he declared out-Heroded Herod and exceeded anything of the kind in London. He made some unfavorable remarks about the temperance workers, which brought the Woman's Christian Temperance Union to its feet; and a public debate was held at Central Music Hall between Mr. Stead and Mrs. Helen Gougar, which ended in a general feeling of victory all round, as such encounters usually do. Mr. Stead has been variously advised to go back to England and content himself with improving his own country, and to stay here and proceed with the needed business of unearthing more wrongs, and the more palpable wrongs that inhere in a more favored civilization, with a result that he will doubtless go, as he came, when it suits his pleasure. We have odd notions of the rights of the foreign visitor, some of us.

Prof. Swing spoke a clear, pungent word on these questions last Sunday in a discourse on "Our National Distress." He called attention to the faults and weaknesses among the classes now thrown upon us for help, knowledge of which must always discourage the philanthropist who would like to work for definite and lasting results. It is not pleasant to reflect that $150,000 were spent in a single mining camp in Wisconsin the last season in the liquor-saloons. The poor man's improvidence is a more difficult element in the problem than the rich man's greed. Prof. Swing spoke also of the responsibility incurred by a government that, in obedience to the party whip in politics, changes its industrial policy every four years. The question of the relative merits of free trade and protection is largely abstract, for the economists to settle; but the country that is doomed to follow the protectionist's policy during one presidential term and that of tariff reform another, and oscillate continually between the two, can never hope to attain anything like stability or dignity in its industrial relations. There is an "absence in Washington of all fixed principles" on this question that results disastrously to the nation at large.

Many readers of the *Unitarian* are doubtless readers also of the *Religio-Philosophical Journal*, so long associated with the name of John Bundy and his labors for a purified and ennobling spiritual faith through its columns. Since his death, his wife, who had been closely associated with him on the *Journal*, continued to carry it on until quite recently, when a published letter over her signature announces her retirement and the succession of B. F. Underwood as editor, who has been a regular contributor for the last few years. Mrs. Underwood will

assist her husband, and the *Journal* will continue to devote itself to the discussion of questions in the psychical research line and of practical reform. Mr. and Mrs. Underwood have had a peculiar history, which has led them through some remarkable personal experiences of their own on the psychical plane, recorded in the *Arena* and other journals, from a purely agnostic position, so stoutly maintained as to seem to bend towards materialism in many minds, to a more spiritualistic attitude. Testimony on this class of subjects from such unexpected sources has the additional weight that comes from the witnesses' general reputation for mental soundness and probity. This is an unexplored field, which has its own attractions and its own temptations for both the popular and the instructed mind. Few of us but believe results bearing some degree of knowledge or intimation of the spirit side of our existence have already been gained here and that more are likely to follow; but what the real value of these results, either in knowledge or happiness to man, is still a question remote from settlement. Mr. and Mrs. Underwood are sure to lead lives of practical usefulness and benefit to their fellow-men, wherever placed; and their many friends will wish them success in their new undertaking.

Apropos of the growing fraternal spirit in our churches, word reaches me from Hinsdale, Ill., of a new organization there, "The Hinsdale Industrial and Aid Fraternity," composed of the ministers of the different churches and one member from each, besides. "It is the Charity Organization idea," writes my friend, "with the charity left out and the brotherhood put in." She, with other, looks forward to a growing religious sympathy and understanding in the community from this movement, which has also a practical object, to help working people in emergencies and in ways that shall promote, not destroy, the recipient's usefulness and pride of character.

In my next I shall have something to say about the Women's League, an enterprise of the same order, whose organization I reported in your columns last spring, I believe.

I cannot close without mention of the death of our friend and brother, Mr. Learned, news of which will have reached all long before the publication of these lines. This loss was most unexpected, and one we can poorly afford. It is like an ache in the heart of every one who knew this brave, kindly, upright man. One of our ripest scholars and best thinkers, of noble and consecrated spirit that uplifted all who came within its reach! Mr. Learned was not only a prized leader among Unitarians, the beloved pastor of the flock whose wants he had administered to so faithfully for twenty-five years, but a man of recognized weight and influence in the community. His work in educational circles, both as man and as public official, will always be treasured in St. Louis; and his influence along general culture lines, and in aid of humanity's highest needs everywhere, will long be remembered. CELIA P. WOOLLEY.

HORATIO STEBBINS.

Horatio Stebbins, whose counterfeit presentment is elsewhere given, — it is after a photograph by Marshall, and there never was a better,— was born in Wilbraham, Mass., in that part of it which is now Hampden, so that two villages, if not seven cities, claim his birth. He fitted for college at Exeter Academy, and graduated at Harvard in 1848 and at the Divinity School in 1851. His scanty means were made ample for his needs by teaching school and manual labor all the way along. Dr. Noyes allowed him to plant with potatoes the site of the Agassiz Museum, and he raised a splendid crop. His first settlement was in Fitchburg, Mass. In 1854 he went to Portland as colleague with Dr. Ichabod Nichols. His reputation as a preacher steadily increased; and he became a foremost citizen, second to no other during the Civil War, and "named by that hour's feat" as Starr King's successor in San Francisco, where his ministry began Sept. 11, 1864. There he has since remained, making full proof of his ministry and of Dr. Bellows's wisdom in selecting him for the vacant post. He has been a tremendous social force, active and effective in all educational and civic enterprises of great pith and moment. His relations with the Berkeley and Palo Alto Universities have been very intimate and important. As a preacher, he has a majestic

presence, and a voice that makes an organ-music deep and strong with cadences of winning sweetness. The thought and style are equal to the lofty stature of the man. The one is philosophic without technical encumbrance, of piety and ethics equally compact: the other is full of life and color with a deep interior light. In the preacher strength and tenderness contend for the pre-eminence. In his private life the latter has an easy victory. He believes mightily in God and Man, and in their eternal unity. He is a man to honor from afar, to love when he is known.

ONE UPWARD LOOK EACH DAY.

Sunday.

One at a Time.

One little grain in the sandy bars,
  One little flower in the field of flowers,
One little star in a heaven of stars,
  One little hour in a year of hours,—
What if it makes? or what if it mars?

But the bar is built of the little grains,
  And the little flowers make the meadows gay,
And the little stars light the heavenly plains,
  And the little hours of each little day
Give to us all that life contains.

Monday.

To-day.

Write it on your heart that every day is the best day in the year. No man has learned anything rightly until he knows that every day is Doomsday. . . . To-day is a king in disguise. To-day always looks mean to the thoughtless, in the face of a uniform experience that all good and great and happy actions are made up precisely of these blank to-days. Let us not be so deceived, let us unmask the king as he passes.
Ralph Waldo Emerson.

Tuesday.

Be Still.

'Tis not in seeking,
'Tis not in endless striving,
  Thy quest is found.
Be still and listen;
Be still and drink the quiet
  Of all around.
Not for thy loud beseeching
  Will peace draw near.
Rest with palms folded;
Rest with thine eyelids fallen,—
  Lo! peace is here.
—*Edward R. Sill.*

Wednesday.

If I were a Voice.

If I were a voice, a persuasive voice,
  That could travel the wide world through.
I would fly on the beams of the morning light,
And speak to men with a gentle might,
  And tell them to be true.
I would fly, I would fly over land and sea,
Wherever a human heart might be,
Telling a tale or singing a song,
In praise of the right, in blame of the wrong.

If I were a voice, a consoling voice,
  I'd fly on the wings of the air;
The homes of sorrow and guilt I'd seek,
And calm and truthful words I'd speak,
  To save them from despair.
I would fly, I would fly o'er the crowded town,
And fly like the happy sunlight down,
Into the hearts of suffering men,
And teach them to look up again.

If I were a voice, an immortal voice,
  I would fly the earth around;
And wherever man unto error bowed
I'd publish, in notes both long and loud,
  The truth's most joyful sound.
I would fly, I would fly on the wings of day,
Proclaiming peace on my world-wide way,
Bidding the saddened ones rejoice,
If I were a voice, an immortal voice.
—*Charles Mackay.*

Thursday.

Unweeping or Unwept.

"Unwept, unhonored, and unsung,"
  Were not the worst of Fortune's bringing:
Dread rather thine own eyes and tongue
  Unweeping and unsinging,—
Unweeping for thy brother, bound
  But struggling in the sombre Night,
Unsinging from thy vantage-ground
  The happy tidings of the Light.

Weep, and be sure thou shalt be wept.
  Sing gladly, and the joy-sounds ringing
May wake some soul, which long hath slept,
  To echo back thy singing.
Let fall thy tears! Let rise thy strain!
  So canst thou never be among
Those heritors of man's disdain,
  Th' "unwept, unhonored, and unsung."
—*J. E. V. Cooke.*

FRIDAY.

The Sweetest Lives.

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of an unbroken thread
Where love ennobles all.
The world may sound no trumpets, ring no bells:
The Book of Life the shining record tells.

Thy love shall chant its own beatitudes
After its own life-working. A child's kiss
Set on thy sighing lips shall make thee glad;
A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself by every sense
Of service which thou renderest.

—*Mrs. Browning.*

SATURDAY.

The Land is Bright.

Say not the struggle naught availeth,
The labor and the wounds are vain:
The enemy faints not, nor faileth,
And as things have been they remain.

If hopes were dupes, fears may be liars;
It may be, in yon smoke concealed,
Your comrades chase e'en now the fliers,
And but for you possess the field.

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent flooding in the main.

And not by eastern windows only,
When daylight comes, comes in the light;
In front the sun climbs slow,—how slowly!
But westward look! the land is bright.

—*Arthur Hugh Clough.*

EDITORIAL NOTES.

"Days should speak, and multitude of years should teach wisdom."

The year is new: let us make life new.

We call New Years' days mile-stones. Are we sure that they mark progress in our moral and spiritual history?

"I expect to pass through this world but once. If, therefore, there be any kindness I can show to any fellow-being, let me do it now. Let me not defer nor neglect it, for I shall not be likely to pass this way again."

The Church of the Eternal Hope (Universalist) in New York City, of which Dr. E. C. Bolles is pastor, has the following creed:—

I. We believe in the Fatherhood of God, the brotherhood of man, the spiritual leadership of Jesus Christ, and the immortality of the Soul.

II. We believe that goodness is the eternal law of God, and will finally overcome all evil; and that only as we accept and practise this law can we find peace in this world or in the world to come.

This creed suggests two or three questions, to wit:—

1. Does it not cover all that is central, vital, and eternal in religion? and therefore has any church or religious movement that stands for the essentials, and only the essentials of religion, any need to adopt a creed any more extended than this?

2. Can a church or religious movement that really means religion—that proposes honestly and above board to represent and work for a religion that is anything more than a name—dispense with at least so much of a belief basis (basis of accepted truth) as this?

3. In the history of the past has not the attempt to stand for anything less than this always proved a delusion and a weakness (often a fatal weakness), just as the attempt to stand for more has generally proved a tyranny?

4. This creed is the creed of a leading *Universalist* church. But can a more perfect statement of *Unitarianism* be made? Where, then, is the difference between Unitarianism and Universalism? But, if there is none, is it not time for the two churches to recognize the fact, and draw nearer together in fellowship and practical co-operation?

We doubt if any other so effective method of improving the slum districts of our great cities have been found as that of planting in them what is coming to be known as College Settlements, or Social Settlements, like the Hull House, Chicago, which we gave an account of in our September issue. It is encouraging to learn that a second settlement of this kind has just been established in Chicago. This new movement is primarily a Jewish, and the location chosen is the Russian Jewish district of the city.

The prime movers in the matter are Rabbi Joseph Stolz, Prof. Zeublin of the University of Chicago, Miss Addams of the Hull House, and ten or twelve Jewish graduates of Michigan, Yale, Harvard, and other universities, who are now residing in Chicago. Adequate financial support has already been obtained. Classes will be formed in English literature, history, chemistry, hygiene, etc. Lectures will be delivered upon many topics of public interest and importance. Social Science and Ward Improvement Clubs will be formed. Boys' clubs will be started. Social entertainments and musicales will be given for working girls and mothers; and many other means will be employed to meet the social, intellectual, and moral needs of the people, and to make the Settlement a sort of health centre for the whole district. The methods which have proved so successful in connection with other older College Settlements will be largely employed here. It is fortunate that the new enterprise will have from the first the aid of Miss Addams, Mrs. Kelley, and others at the Hull House who have made that establishment such a power for good in the district where it is located.

It must be a novel sensation to New Yorkers to hear the Mohammedan call to prayer. But it seems that that call is hereafter to mingle regularly with the babel of noises of that great city. The muezzin is named Nahakoff. He is a pioneer Mussulman, associated with Mohammed Alex. Russell Webb's recently established Mohammedan mission. A New York daily thus describes the first call to prayer as it was given on a recent Sunday:—

In lieu of a minaret the muezzin posted himself at a window in the third story of a building in Union Square. After crying his summons in Arabic, he uttered it in English, thus: "God is great! God is great! God is merciful! God is almighty! I bear witness that Mohammed is the prophet of God. Ye faithful, come to prayer! Ye faithful, come now to prayer! Come to salvation! God is great! There is no God but one God!"

Even if this solemn call does not reach many followers of the great prophet of Arabia, let us hope it may at least have the effect of reminding many so-called followers of Christ that God lives, and that there are other things men ought to think about besides the everlasting scramble after money. We believe that Christianity has many important lessons to teach Mohammedans; but we think, also, that Mohammedanism has some lessons to teach Christians. And is not this one of them,—that God is everywhere in his world, as well in the great city as in the silent desert, and that every day should have in it a place for prayer as well as for labor?

The seventieth birthday of Robert Collyer —our dear and honored "Saint Robert"—was celebrated in New York last month in a right hearty fashion. We were not able to be present, but have read with deepest interest the report of what was done and said. The celebration was planned by the ladies of his church, and the place was the church parlors. Representatives were present from all the Unitarian churches of New York and Brooklyn. Rev. J. W. Chadwick was the warm-hearted and witty master of ceremonies. There were three or four speeches, two or three poems, letters from friends far and near, all brimming with love and praise, and then, as the culmination of the evening, a speech from Mr. Collyer himself, full of tender memories of the past and inspiring hopes for the future. Says the reporter; "No one will believe that Mr. Collyer is old, and he is not. He has made his seventy years a crown for the head, and not a burden for the back. So much love and honor, appreciation and praise were heaped upon him, he was well-nigh snowed under by the tributes of his friends. England and America are proud of a common ownership in him, but America has the lion's share."

Alas that, while some rejoice, others must weep! The evening on which all this rejoicing was going on in New York over Mr. Collyer's good seventy years, and the prospect of many more to be added thereto, in St. Louis there was a different scene. There death had just come, unexpectedly and suddenly, to an honored minister of our faith,—Rev. John C. Learned, for twenty-three years pastor of the Church of the Unity, a man not so widely known and loved as Mr. Collyer, yet loved just as deeply by all who were privileged to know

him. Mr. Learned was many years younger than Mr. Collyer; and we had thought of him as scarcely more than half through his life-work. But how little we knew! The younger is taken, and the older is left. As we think of the contrast, it is hardly possible not to call to mind the image of Socrates, and the closing words of the Apology,—"The hour of departure has arrived, and we go our ways, I to die, and you to live. Which is the better God only knows." Certain it is that no man was ever more faithful in the work which he believed God had given him to do than was Mr. Learned; and, therefore, no man was ever better prepared for the end, let it come when it might. We are glad to be able to give our readers a sketch of his life and character by one who had known him so long and intimately as had Mr. Snyder.

We are sorry to see the announcement that the Andover *Review* ceases to exist with the number for December, 1893, which completes its tenth year. Until the establishment of the *New World*, this was distinctly the most liberal and forward-looking of the religious reviews; and it is not quite encouraging to those who are trying to bring Christianity more into line with rational thought and progressive Biblical scholarship to find it necessary to give it up. The immediate reason assigned for its suspension is want of time on the part of the Andover professors (who from the beginning have been its editors) to perform the large amount of labor necessary to carry it on, and the lack of funds to employ a competent man to take the work off their hands. The *Review* has represented "liberal Orthodoxy" in its best form; and, if much of the advocacy of that form of Christianity which has appeared in its pages has seemed halting and inconclusive, it has not been for lack of ability or a broad and catholic spirit on the part of the writers, but because of the inherent weakness, illogicalness, transitionalness (if we may use the word) of the religious position itself. That the *Review* has done good we feel sure. It has led the more liberal forces in two important controversies in the orthodox Congregational Church in this country; namely, the "Andover Case," which involved the question of the right of a theological school to teach a more liberal theology than that of its founders, and the controversy, in connection with the American Board of Commissioners for Foreign Missions, over the question whether men might be sent as missionaries to the foreign field who held the "doctrine of a probation after death." Both these controversies have been settled in favor of those who advocated the broader and more liberal policy,—results due largely, without doubt, to the able advocacy of the *Review*. Its influence here alone would seem to compensate for all that the periodical has cost. It should not be forgotten that its pages have been open somewhat freely from the first to writers outside of orthodox limits, though not for controversial purposes. It has published many valuable articles from Unitarians. We regret to see the *Review* end its career, and quite agree with the editors when they express their belief that during the ten years of its existence it has "contributed something to the advancement of Christian knowledge, to the liberty of Christian opinion, and to the progress of the kingdom of God." Probably it has come to be less needed since the establishment of the *New World*, which not only occupies more advanced ground, but has called to its aid a corps of contributors confessedly stronger and more widely representative of the best religious thought and scholarship of the world than any preceding review in this country has ever been able to enlist.

Departments.

SUNDAY-SCHOOLS.

Whatever may be said about the advisability of holding special festival days for the Sunday-school, it is generally agreed on all sides that Christmas ought to be noticed. The observance is well worth the time and trouble expended. Christmas is the great central day in whose fraternal circle all sects group. The chimes ring out "Good will to all!" and peace among battling Christians seems nearer. If there is to be any "Glory to God in the highest!" it must come from this genuine union. But the special reason for a full and hearty celebration of Christmas, as applied to the Sunday-school, is that it brings the young people into the midst of the church, and gives them the interpretation of the day. From this source should come

our understanding of what Christmas means; namely, the eternal youth of the race in aspirations holy and examples noble. The spirit of Jesus is that power which keeps perennially young the source of sentiment and hope. Our Unitarian Sunday-schools are more and more entering into this commemoration. More and more the churches themselves welcome the Sunday-school into the place of the regular morning service. The object-lesson thus set cannot fail of its great and beneficent effect on the elders. This growing unity of the observance, as regards its main meaning, was well illustrated this very season in the fact that, while some of our schools were singing words and tunes provided by other denominational authors, many in the other churches of the Congregational Trinitarian and the Baptist were using our carols. It is along such converging paths of practical work, of universal songs and mutual ideals, that we may hope to see Christendom gradually bound together.

Among the constantly recurring questions never settled by any discussion is the one about giving prizes. Shall any prizes be given in the Sunday-school for any reason whatever? I am so frequently asked this question by those who are seriously guiding the affairs of a Sunday school that I am induced to indicate my position. There seems to me to be a judicious course in this matter. To over-stimulate attendance or behavior by extra appeals in the way of prizes is blameworthy; but to employ ordinary attractions, following the rule which prevails in all household and public school life, is proper. By this I mean that a book given to a scholar who has been in faithful attendance during the year does not seem to me a sordid or injurious act. It does not appear to me to create an artificial and unhealthy state of things. To credit a class in some way for its constancy, or to indicate in some simple fashion approbation in a direction which makes the school stronger and better disciplined, seems to me perfectly right. If, through fear of a misuse of this natural law of reward of merit, we cast away everything of the kind, then, to be consistent, we must strip life of all those gifts and appreciative tokens which in all times have assisted noble incentive, and have come as the quiet but cheering recognition of work well done. It is something for the officers of a Sunday-school to regulate in common sense, and neither to crush it out utterly by cast-iron interdict nor to raise it to a disagreeable and tyrannous position by overdoing. Again, some Sunday-schools might not need anything of the kind: they are healthy and strong. Others somewhat ill and not so vigorous might need the medicine and help of this mild prize-giving.

I am frequently asked in correspondence about blackboard work,—how to do it and what it all amounts to. Blackboard work is a very valuable aid in Sunday-school instruction, whether for a general talk or for the kindergarten or for any large class work. It might be very serviceable in an adult class. The training for this could be quite extensive; but, as a matter of fact, any one can use the blackboard to good purpose who knows what he wants to say and can write. The chief object is to make the eye help the mind, not only in the fact of writing before the eye, but of giving the thought a chance to recur to words and sentences after the utterance has passed. This gives memory a surer hold. The use of different colored chalks is something quite happy in talking to the younger scholars. Of course, if any one can draw pictures, however rude, that is so much additional gain. But, with the simple use of the chalk in writing out headings, key-words, quotations to be memorized, and the like, the three considerations are these: first, the speaker himself clears up his own mind beforehand, of necessity, and expresses it in a concise manner; second, the listeners, young and old, perceive at once the logical and systematic framework of the subject in hand, and are able to grasp it much better; third, as the blackboard is before the listeners during the whole lesson, they are able to turn with their eyes and recall what is so easily forgotten in the hurry of talking. Therefore, the general effect is one of concentration on the subject and a closer attention to the conversation. Let no teacher shrink from using the blackboard from any distrust of his expert ability.

The Boston Sunday School Union held another of its notable meetings in December, at which Rev. Minot J. Savage spoke on his favorite theme of "Evolution as Background to Sunday-school Instruction." It was a very strong address, and full of religious fervor, especially when, in reply to a criticism or two, Mr. Savage added some remarks to prove that by a true application of this theory the universe became filled with all life, and God took possession of departments in which the thought of man had not hitherto enthroned him. Even those who do not accept this doctrine, or theory, must have been impressed with the deep sincerity of the speaker, and saw the spiritual power which this truth embodied when held as he holds it. As treated that evening, the subject became a very practical one. Any one taking the truth of evolution as a vital fact must of necessity color and shape his theological belief in accordance with very liberal views. Such results come out naturally in the teaching of belief in the Sunday-school, so that it would become under such pressure very earnest and real, and also very clear and convincing.

There is a unique and pleasant custom at the Littleton, Mass., Sunday-school of asking at every session before the class les-

sons for quotations from teachers and pupils. These quotations are supposed to be what has come to the individuals during the week as the most prominent and important in their reading. The habit is a good one, in that it accustoms the scholars and teachers to cull from their reading; and it also furnishes a great variety of noble thoughts to the school on Sunday.

It would be a sign of marked improvement in our Sunday-schools if the custom of reviewing were better established We traverse a great many subjects, but we are not careful enough to retrace our steps and see what has really been learned and retained. Review papers ought to be prepared, so that scholars can write out answers, and not trust to oral questioning.

What Rev. Miss Murdock and Rev. Miss Buck are doing at Cleveland, Ohio, would be worthy of repetition in other places. They hold a study class in religion on every Friday afternoon, to which all in the society are invited, as well as the teachers. The point is that something of this kind ought to be in every church, the hour and place to be adapted to the special community. There is not enough opportunity given to the adults of churches for obtaining information on subjects that they really long to know more about,—subjects which attract them in the magazine and newspaper, when treated by current authors. Why is it that our churches allow so much to fall out of their hands into outside channels and organizations? This delinquency is one reason why there is a lack of intimate life between churches and the people to-day. EDWARD A. HORTON.

GUILDS.

FRIENDSHIP.

Read before Winkley Guild, Bulfinch Place Chapel, Boston, Mass.

Friendship is mutual affection based on respect and esteem. Love is interest in any others.

Many persons do not make enough distinction between friendship and friendliness. In friendship there must always be esteem on both sides; or, in other words, friendship is mutual. Whereas friendliness may be either mutual or one-sided. In friendship *like* is absolutely essential.

All imperfections of character and all defects of character are obstacles to perfect friendship.

Friends may be growing apart, and they may not know the reason for it; but either one friend is growing better and going up hill or the other is growing worse and going down hill.

Just so far as one friend tempts another, just so far they lose respect for each other; and all the more if the other yields. So a friendship can never be perfect so long as one person tempts his friend to do wrong; and, should his friend yield, he also injures an otherwise perfect friendship.

Among school-girls is the best example of true friendliness. For what sight is more pleasant than to see a group of girls laughing and chatting over their books and mistakes? Now this friendliness may lead to a perfect friendship. *Then* they are truly happy; and one and all help to make their happiness more complete by thinking of their companions, and letting self drop into the background.

One should not be always thinking of what will be more agreeable for one's self, but what will make more happiness among one's associates should be the point in view.

Love is interest in any others. We read in the Bible that "love worketh no ill to its neighbor." Some persons have been heard to say, "If you *love* me, you will tell that lie for me, or steal for me, or take just one glass of liquor for me." That is not so; for, if one person loves another, he will do nothing to injure him, because love should make persons better, and not worse.

Friendship is considered the root of all goodness, and so friendship as well as love should make us better.

There are many ways of showing friendliness. A hearty shake of the hand is always welcome, a pleasant word or smile. We all like these ourselves, so we should remember to give them to others, and we will have them returned.

Now friendship will not only do all of these; but it will go a long way beyond, for it will stop at nothing but that which truly blesses. ALICE FLORENTINE.

In October a society was formed in the Unitarian church of Wolfeboro, N.H.; and a membership of twenty-six was recently reported. There has been considerable attention to the writings of Parker in the meetings, the pastor distributing passages the week previous among the members. He has also prepared a service which is generally used at the meeting. The leader is appointed from an alphabetical list of the members. Social meetings may be called occasionally through the Advisory Committee.

One of the largest guilds (regarding the time of formation) was organized in the society at Somerville, Mass., the latter part of November, the large number of young people forming a most promising opportunity for the cause in that church. The president of the Alliance had the pleasure of speaking

to those who gathered at the first meeting, where the organization was begun. He also visited the church in West Bridgewater, Mass., and presented the subject of the need of organization in our churches, especially using the example of guilds.

We have before us a circular giving the programme from October to June of the Young People's Guild in Madison, Wis. Among the topics the following may be mentioned: "Making a Start," "Work a Condition of Success," "Minding Little Things," "Punctuality," "The Art of Waiting," "Character as Capital." Meetings are held twice a month.

The society in Pittsfield, Mass., is taking up "A Study of the Sects" for its winter's work. A series of meetings has been planned at the suggestion of the minister, at which the various ministers of the city speak in turn on their own denominations.

Encouraging word comes from the guild at Neponset, Mass. "The Guild Movement," "Thanksgiving," and the "World's Fair" have been considered. Through the summer a successful flower mission was maintained.

The guilds at Neponset, Harrison Square, and that of the Third Church, Dorchester, united in giving a breakfast at the Morgan Chapel in Boston.

A little pamphlet of the William G. Eliot Fraternity of the Unitarian church in Portland, Ore., has been sent to us. It maps out a course for Sunday evenings and Tuesday evenings from October to May. On Sunday evenings "Representative Unitarian Workers" is announced for the general subject, a few names of other faiths also being considered. On Tuesday evenings there are lectures on "The Social Questions," and a list of books on sociological subjects is given for each topic. Besides these meetings there are regular occasions for business and social enjoyment. We have here surely a hint of a live church, as well as a broad suggestion for other churches to follow in utilizing the strength of their people in organic ways.

B. R. Bulkeley.

TEMPERANCE NOTES.

The story comes from Japan of a very successful experiment in local option. There is a little island called Okushiri, a rare place for the herring fishery. In 1884 the island had two hundred and sixty people, mostly fishermen. They were unusually addicted to drink (*sake*). As much as $3,000 a year is said to have been spent for one kind of liquor by this little population, when four or five dollars a month is sufficient to keep a family. The people naturally had nothing left for repairing or thatching their houses or for roads. They nearly starved in winter. Even for their fishing they had but four decent nets on their island. In 1884 a few men began to talk against the drink, and presently they persuaded their people to agree to abandon wholly the sale, purchase, and use of alcoholic drinks. The fines collected from those who broke the agreement were to go to the purchase of grain for the whole community. The agreement (in this respect far wiser than our changeable American liquor laws) held good for five years.

See now the results. In five years the population had gone beyond a thousand, and ten times as much capital had been invested in the fisheries. Houses were repaired, roads were built where there had been none, four public granaries were stocked with rice, land was brought into cultivation, nets were made from hemp grown in the island, whereas before the nets had to be bought from outside. The agreement was renewed at the end of the term of five years, and a large community in the island adjoining have taken up the Okushiri experiment.

The *Temperance Cause* publishes from *Zion's Herald* an interesting account of the new South Carolina liquor system. It may not be generally known that the people of the State had voted by a considerable majority in favor of prohibition. The House of Representatives accordingly passed a stringent bill, which was defeated by the influence of the liquor interests in the Senate. The present Dispensary Law has a compromise measure. It has already reduced the number of places for the sale of intoxicating drinks from nearly nine hundred to fifty dispensaries. At these places no liquor can be drunk on the premises. No one is interested in increasing the sales, all the dispensers being paid regular salaries. Nineteen counties out of thirty-four have outright prohibition. It does not appear, however, that the new law has practical enforcement in the city of Charleston. So far as the law has been applied, it is reported to please the Prohibitionists, who look upon it as a step in advance.

It becomes an important question, What are the merits of the South Carolina law as compared with the proposed adaptation of some form of the so-called "Norwegian" system? It is obviously a disadvantage in any law, if it proves to be made a party question, or if the appointment of the officers who carry it out becomes a partisan issue. The Norwegian plan takes liquor out of politics. The South Carolina plan

threatens to array against itself the opposition to Gov. Tillman, who already needs a force of State police to enforce his law.

CHARLES F. DOLE.

WOMAN'S WORD AND WORK.

The second regular meeting of the New York League of Unitarian Women was held in the Second Unitarian Church, Brooklyn, on Friday, December 1, at eleven o'clock in the morning. Mrs. Chadwick called the meeting to order, and the reports of the secretary and treasurer were read and approved. A very interesting report of the recent Middle States Conference was read by Mrs. Hale.

The subject for consideration was "The Drama": (1) Its Influence on the Community; (2) Its Influence on the Members of the Profession; (3) Its Place in Art and Life, and its Relation to the Church.

The first topic was treated by Mrs. Irving of Flushing, who spoke in part as follows:

"The tendency to imitative or dramatic action is older even than the human race, dating back to our ape ancestors. But a better origin may be found than mere imitation. Words failed primitive man; and, in his efforts to express his deepest feelings, he must act as well as speak.

"Art has long been regarded as the expression of religion, and in the early days dramatic art was often used in the same service." Mrs. Irving also traced the history of the drama, from purely religious and sacred uses, to a more secular type, and spoke at length of many popular plays having very little literary value, but their moral atmosphere is so excellent that they often prove a powerful aid in reform movements. Impressions of such plays, although short, are of lasting value. "Uncle Tom's Cabin" is an example of a play of this sort. The light and somewhat objectionable character of many plays was noted. Many managers declare that this class of plays is what the public demand, and that Shakspere "does not pay." Walter Crane explains this by saying that the restless activity of modern life is not conducive to an appreciation of fine art in any of its forms, and that commodities are produced because they will pay, and not because of their use. But the number of really objectionable plays is quite offset by the number of good ones. The prime object of the drama is not to amuse. It appeals not alone to the intellect and artistic sense, but more strongly still to the moral sense. The drama can touch the follies of society as no other art can do; and here the clear light of genius may work great reform.

The second speaker, Miss Grace E. Drew of the New York press, treated the topic, "Effect of the Drama on the Members of the Profession."

"The whole subject of the effect of the stage upon members of the profession might be dismissed in a very few words; namely, 'As a man thinketh, so is he.' No one can habitually assume the thoughts and enact the deeds of an upright man, on or off the stage, without being somewhat ennobled by it; and the converse is equally true. I have never met a man habitually playing villains' parts who was not regarded by his fellows as rather villainish in his private life. Women habitually assuming the rôles of adventuresses have, it is thought, adventurous tendencies off the stage. People who believe in and allow themselves to be guided by their Creator can keep out of a good deal of trouble that other folks get into. A Daniel with faith enough can make charming companions of roaring lions; but most of us are not Daniels, and we find it much harder to be good in improper surroundings than in proper ones, and the general influence of the stage is demoralizing. Miss Drew spoke of the small salaries and the various expenses of actresses, many being obliged to purchase their own wardrobe,—a state of things responsible for much of the stage evil. But there are brave men and women whom no ill conditions can swerve from their fixed purpose; and we owe it to the others to point out to them the better way, and help them to walk therein.

Mrs. Chadwick here read a quotation from one of Mr. Chadwick's recent sermons, in relation to the effect of the drama upon the members of the profession:—

"I was once walking in New York, when just on before me I saw two men arm in arm. There was something in their port and carriage astonishingly different from that of the average citizen rushing by them up and down the street. It was as if they had come to ours from some more leisured world, as if they were a brace of Roman senators returned to earth to see how things were getting on. Hastening my pace a little, I came up with them; and one of them was Lawrence Barrett, and the other Edwin Booth, and I saw plainly enough that the noblest parts they had enacted on the stage had become inwrought with their bodily substance, and that, as they had prayed,—for what but prayer their passionate desire to make their art as perfect as might be?—as they had prayed, the fashion of their countenances had been altered, and had taken on a rarer grace."

Mrs. Chadwick then introduced Mrs. Bartram, who spoke as follows:—

If the drama is to flourish at all in its highest sense, it must do so because of its literary excellence, and not because of its socialistic aspect. The present elaborate method of mounting plays and of stage scenes and accessories draws the attention away from the play itself. In dramatic history, as well as in the history of the

human race, excess of decoration always accompanies decay. The evil influence of the commercial spirit of the age is strikingly seen in the drama, leading to adaptation of plays, and not to the creation of them.

Another obstacle in the path of dramatic art is the modern "stock company," where the full force of those employed is used to increase the revenue, and no encouragement is given to efforts to raise the standard of the drama. Instead of dramatic art, the stage at the present day too often presents merely a photograph of modern society life. Lovers of the drama can do much to change all this. First, they should do all in their power to encourage plays of a national character. Such a play as "The Old Homestead," because of its strictly national character, does more to awaken interest in and appreciation of the drama than any translation of a foreign play, because it deals with characters with which we are familiar, and we are thus able to appreciate the beauty and accuracy of representation. A powerful, enduring element in a play is a good story.

The drama preserves all that is best in art, poetry, philosophy, and religion. It holds all arts in just relation, and should be the coworker of religion.

In closing the meeting, Mrs. Morse gave a very interesting talk on Joseph Jefferson, —his idea that the true actor must have within himself something of the character of the part he plays; also the example Mr. Jefferson presents of the type of manhood the stage can produce.

LITERARY NOTES.

The "Manual" of the National Alliance of Unitarian and Other Liberal Christian Women for 1893 is one of the most inspiring publications issued from a Unitarian source during the past year. The reports which it contains show an amount of work done by the women of our Unitarian churches in charity, Post-office Missions, and other forms of missionary activity, class study, etc., that is as surprising as it is gratifying. The Alliance is certainly to be congratulated upon its efficiency as an organization.

A Life of Dean Stanley in two large volumes is soon to be issued in London. It is said to be particularly rich in correspondence and in information regarding all the important religious movements and religious leaders of Great Britain of the past forty years.

"Temperance in All Nations." Vol. I. This is "a history of the cause in all countries of the globe." It will be followed by another volume, containing papers, essays, addresses, and discussions of the World's Temperance Congress held by the National Temperance Society in Chicago, Ill., June, 1893. The volumes are edited by J. N. Stearns, publishing agent. The present volume gives a full outline of the work in North America, Great Britain, Europe, Switzerland, Australia, and histories of the cause in other countries. The work, when completed, will afford the fullest presentation of the facts developed in the progress of the temperance cause that has ever appeared in print. (New York: Temperance Publication House.)

Dr. O. W. Holmes is said to be at work upon his autobiography, which, it is hoped, will be published before his death.

By the will of the late Francis Parkman Harvard College receives his printed books and maps, and the Massachusetts Historical Society is given his historical manuscripts and important papers. The Parkman cabinet in the library of the Historical Society already contains many treasures, the gift of Mr. Parkman.

Prof. Jowett, the late Master of Balliol, Oxford, bequeathed the copyright of all his papers and other writings to the college, with full control to three literary executors, Prof. Lewis Campbell, Dr. Evelyn Abbott, and P. Lyttleton Gell.

Robert Barrett Browning has bought the Casa Guidi from whose windows his mother watched Italy's birth of freedom; and he has got in Rome a slab of porphyry which is to be placed over his father's grave in Westminster Abbey.

Canon Farrar is about to put up in St. Margaret's Church, London, of which he is rector, a small but beautiful memorial to the late Dr. Phillips Brooks.

Count Tolstoï has completed another novel, which he has called "The Kingdom of God within us." It is a passionate defence of his favorite doctrine, "Resist not evil."

Any book you want loaned to you, in city or country, anywhere in the United States, for as long or as short a time as you want it, at an average cost of *only one cent a day*, is the offer of The American Co-operative Library, recently organized in New York. A 160-page catalogue is sent free to any applicant, enclosing a two-cent stamp. Members of the Library are not limited to this, but may order any book in current literature suitable for general circulation. Any further information will be sent free on request. Address the American Co-operative Library, 57 Rose Street, New York.

The British and Foreign Unitarian Association of London adopted a plan last year for the delivery of an annual "Essex Hall Lecture" dealing with "some aspect of the history and development of Christianity as viewed from a liberal and progressive standpoint." The first lecture of the series was given by Rev. Stopford A. Brooke, in May last, having for its subject "The Development of Theology as illustrated in English Poetry from 1780 to 1830." The lecture, which was one of great interest, has been printed in a neat little cloth-bound volume by Philip Green, Essex Street, London. Price 1 shilling.

"The Beginnings of Christendom. A Popular Sketch." By W. G. Tarrant. London: Philip Green.—This little book, written by the editor of the London *Inquirer*, gives a graphic and generally trustworthy picture of the world in which the young Christianity began its career, and of the causes which operated little by little to change the simple and spiritual religious movement which was inaugurated by Jesus and his disciples into the ecclesiastical and dogmatic Christianity of the third and subsequent centuries. The book will be useful to readers who have not time for larger works. The subjects of its several chapters are: The World in the First Christian Century; The First Christian Communities; Parties in the Early Church; The Second Generation of Christians; Christianity under the Great Roman Emperors; Readings from the Early Fathers; The Formation of the New Testament; The Rise of the Priesthood and Formation of the Creeds.

In our issue of October last we spoke of several series of "Tracts for the Times" which are being published by the British and Foreign Unitarian Association, London. The second series of these tracts (thirteen in number) is now bound into a volume, and is sent out under the title of "Common-sense Theology." Nine of the tracts are written by Englishmen, and four by Americans. The subjects treated cover a wide range; but each tract aims at setting forth some phase of that broad, forward-looking, and rational religious thought that is known as Liberal Christianity or Unitarianism. The collection makes an excellent book for missionary use. Price 2 shillings.

"Atonement." By William Tucker, D.D. Boston: Universalist Publishing House. Price 25 cents.—This is number ten in the series of "Manuals of Faith and Duty" which the Universalist Publishing House has been bringing out during the past two or three years. Most of the preceding numbers have been noticed in these pages. This little volume is as able as any that has gone before it. It begins by tracing the history of the doctrine of atonement, giving an admirably clear statement of the various forms which the doctrine has assumed. The theory of the atonement accepted by the writer is that known as the moral theory, which makes the work of Christ that of reconciling man to God, not God to man. The essence of atonement is love. God's love to us, manifested pre-eminently in Christ, kindles a responsive love in us. Thus through love alienation between the soul and God is broken down, and we become one with him. The author interprets atonement in the broadest way, and considers with thoughtful discrimination its relation to law, to punishment, to the universe, to the work of Christ, to man, to faith, and to salvation.

"Art, Music, and Nature." By David Swing. Selections from his writings. Compiled by M. E. P. Chicago: Searle and Gorton.—In the wide realm of the spiritually true, the beautiful, and the good, our age has produced few, if any, writers who have written with more of philosophical and poetical insight, or charm of language and imagery, than Prof. Swing. Not even Ruskin is more full of quotable passages,—gems of thought set in the most exquisite words. And Swing has the advantage of being always simple and direct, whereas Ruskin's fine passages are often marred by excessive elaboration. The selections brought together in this volume seem to be well chosen. The print is large, the paper excellent, the page open.

"The Witness to Immortality in Literature, Philosophy, and Life." By George A. Gordon. Boston: Houghton, Mifflin & Co. Price $1.50.—This is an intelligent study of the subject of Immortality under the following heads: 1. Definition and Method. 2. The Hebrew Prophets and Immortality, or the Conditions that make Faith Possible and Precious. 3. The Poets and Immortality, or Faith and Feeling. 4. The Philosophers and Immortality, or Faith and Reason. 5. The Apostle Paul and Immortality, or Faith and Christian Reason. 6. Jesus Christ and Immortality, or Faith and Fact. 7. Trust and Immortality, or the Grounds of Faith To-day. The book is written in an admirably candid spirit. Its style is direct and attractive. It shows considerable breadth of reading and penetration of thought, and cannot fail to be found helpful.

"The Pilgrim in Old England." By A. H. Bradford. New York: Fords, Howard & Hulbert.—The title of this book excites exactly that intelligent curiosity which will find satisfactory compensation in the contents of the volume. No one is more admir-

ably fitted to treat this subject than Dr. Bradford, both by natural qualifications and by his intimate knowledge of English ecclesiastical history and modern church life. In this work the author of "Spirit and Life" contributes most valuable material for the study, in a wider way than usually suggested, of the working principles of the grand old Congregational Church and its active present representatives. Not much space is given to the past history of the Church, but the chief questions dealt with relate to the living Puritans in England and their present condition. The pressing demand for disestablishment is ably treated. Questions of church membership, of creeds, the present power of the pulpit, and the outlook for extended influence, are carefully considered. It is a very timely work and worthy of wide reading, the whole spirit in which it is written being thoroughly broad, liberal, and entirely free from denominational self-complacency.

"Discourses." By E. H. Hall. Boston: Geo. H. Ellis.—This is a volume that many will eagerly seek, eagerly read, and it is to be hoped very willingly read again. It is a choice collection of strong utterances from the keen intellect of a serious, determined, and progressive thinker. Mr. Hall has heretofore refused to publish any volume of his sermons, and only consented to the issue of this upon his resignation of the Cambridge pulpit, as a memento of the eleven years of high and confidential companionship. In the eighteen discourses contained in the volume, not one but is packed with ripe fruit, the product of a strong tree of mental life, growing in a rich soil. Fearless, progressive sincerity is a strongly marked characteristic of the thought, while transparent yet vivid simplicity represents the style in which the thought is presented. "The perfunctory word is a dead word, though all the ages have repeated it: the personal word alone has life." And these words from the living voice of an earnest leader will bring hope and life and light to many hearts.

"Heart-beats." By Protap Chunder Mozoomdar. Boston: Geo. H. Ellis.—This inspiring Eastern prophet, Mozoomdar, has aroused so deep a spiritual response in the great congregations that have flocked to hear him during his recent visit to this country that the mere mention of this little book of his will insure an extensive circulation. It is just what we should expect from him, just what we most wish to have, —a revelation of the secret springs of his ardent devotional spirit. The book has more in it for its size than any we have feasted upon for a long while. The paragraphs are all genuine heart-beats, but the pulse throbs through a keen intellect and a holy soul. Some of the meditations are prayers, some exhortations, some songs, some epigrammatic and proverbial, others ecstatic and poetic. There is glow, fervor, high sentiment, pure religion, and intense spiritual earnestness throughout. It is an admirable gift book for the new year.

"The Lord's Song, and Other Sermons." By Frederick Frothingham.—A lovely little volume of ten sermons privately printed, dedicated to those who knew and loved the author. The appropriate choice of sermons, the careful preparation for the press, the beautiful appearance of the book, betray the loving hand of the compiler. Every one who knew the benevolent, broad, sympathetic, poetic spirit of the writer of these sermons will appreciate this opportunity of having in permanent form an enduring memorial of his best work.

THE REVIEWS AND MAGAZINES.

We notice below some of the more important articles in the magazines and reviews of the month: —

The Homiletic Review (December).

What the Ministry may learn from the Character and Works of John G. Whittier. By J. O. Murray, D.D.

The Responsibility of the Pastor for the Development of a Missionary Interest among his People. By A. T. Pierson, D.D.

The Ethics of Memory. By Rev. Augustine S. Carman.

The Andover Review (November–December).

The Christian Ministry: Its Present Claim and Attraction. By Prof. Pease.

The Theory of the Marriage Tie. By Samuel W. Dike, LL.D.

Missions and Colonies. II. By C. C. Starbuck.

"Born of the Virgin Mary." By C. J. Ropes.

The Sanitarian (December).

Progress of Practical Sanitation. By S. H. Durgin.

Water Filtration and Cholera. By Prof. R. Koch.

Disposal of Garbage and Waste of the Columbian Exposition. By W. F. Morse.

Proposed Bureau of Public Health. By a Committee of the New York Academy of Medicine.

The North American Review (December).

Political Causes of the Business Depression. By Gov. Russell of Massachusetts.

The Mission of the Populist Party. By Senator W. A. Peffer.

Parliamentary Manners. By Justin McCarthy, M.P.
Thoughts on English Universities. By the late Prof. Freeman.

Biblia (December).

Egyptian Mythology. By Charles H. Davis.
Serpent Worship. Prof. A. H. Sayce.
The Book of the Dead.

The Review of Reviews (December).

Tom Mann, the English Labor Leader. By John C. Carlile.
Benjamin Jowett, D.D. By Archdeacon Farrar.
Charles Gounod.
Louis Ruchonnet, Twice President of Switzerland. By Samuel J. Capper.

The New World (December).

The Babylonian Exile. By Julius Wellhausen.
Plato's Conception of a Good Life. By Bernard Bosanquet.
The Religion of the Chinese People. By C. de Harlez.
Thoroughness in Theology. By Richard A. Armstrong.
The Parliament of Religions. By C. H. Toy.

The Arena (December).

Aims and Methods of the Higher Criticism. By Prof. William Sanday.
The Bank of Venice. By John Davis, M.C.
The Practical Application of Hypnotism in Modern Medicine. By J. R. Cocke, M.D.
Realism in Literature and Art. By Clarence S. Darrow.

The Century Magazine (December).

Chats with Famous Painters. By Wallace Wood.
Memories and Letters of Edwin Booth. By William Bispham.
Hector Berlioz. By Ernest Reyer.

Scribner's Magazine (December).

A Search for Della Robbia Monuments in Italy. By Allan Marquand.
Constantinople. By F. Marion Crawford.
An Unpublished Work of Scott.
An Artist among Animals. By F. S. Church.

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

Mr. C. D. Chunn, a graduate of the Yale Theological School, having sustained a thorough examination covering all points bearing upon his qualifications for the work of the Unitarian ministry, and having satisfied the Committee on Fellowship that he is in all respects worthy of their approval, is hereby commended to the fellowship of our ministers and the confidence of our churches.

W. L. CHAFFIN, *Chairman.*
D. W. MOREHOUSE, *Secretary.*

Mrs. E. M. Hickok, having sustained a thorough examination covering all points bearing upon her qualifications for the work of the Unitarian ministry, and having satisfied the Committee on Fellowship that she is in all respects worthy of their approval, is hereby commended to the fellowship of our ministers and the confidence of our churches.

W. L. CHAFFIN, *Chairman.*
D. W. MOREHOUSE, *Secretary.*

Rev. F. H. James, recently of the Baptist Church, having sustained a thorough examination covering all points bearing upon his qualifications for the work of the Unitarian ministry, and having satisfied the Committee on Fellowship that he is in all respects worthy of their approval, is hereby commended to the fellowship of our ministers and the confidence of our churches.

W. L. CHAFFIN, *Chairman.*
D. W. MOREHOUSE, *Secretary.*

Mr. Thomas E. Will, a graduate of Harvard College, having sustained a thorough examination covering all points bearing upon his qualifications for the work of the Unitarian ministry, and having satisfied the Committee on Fellowship that he is in all respects worthy of their approval, is hereby commended to the fellowship of our ministers and the confidence of our churches.

W. L. CHAFFIN, *Chairman.*
D. W. MOREHOUSE, *Secretary.*

Ann Arbor, Mich.—As briefly mentioned last month, nine of the evangelical churches of the city and the Students' Christianity of the university recently united in bringing Rev. B. Fay Mills, the evangelist, here to hold a week of revival meetings. Part of the services were held in the Presbyterian and Methodist churches; but five were held in the great hall of the university, with after-meetings for inquiry in the university chapel. Such a use of a State institution of learning for revival and sectarian purposes seemed to Mr. Sunderland wrong. Accordingly, he preached a sermon on the subject. The sermon met with so warm a response that it has been printed and sent to all members of the faculty, the board of regents, and the State legislature.

Mr. Sunderland's recent anniversary sermon, entitled "A Ministry of Fifteen Years in a College Town," has also been printed.

In the Unity Club lecture course we have recently had the great pleasure of hearing Dr. J. H. Kellogg, the superintendent of

the Battle Creek Sanitarium, on "How to have a Sound Mind in a Sound Body," Rev. Reed Stuart of Detroit, on "Mohammed," and Rev. Charles Cravens of Toledo, on "Hamlet."

We generally make a good deal of Christmas here, but this year perhaps we have made a little more than usual. Mr. Sunderland's series of eight sermons on "Jesus and his Religion" led up to Christmas, ending with one on "Jesus as Humanity's Ideal." On Sunday evening, December 24 ("Christmas Eve"), we had a special Christmas service for the children (but with the old people permitted to come), with Christmas music, addresses, and stereopticon views of twenty great paintings illustrative of the birth and childhood of Jesus.

Boston, Mass.—Dr. George A. Gordon, a leading Trinitarian Congregational preacher of this city, gave a remarkable and memorable address in Channing Hall, December 18, before a large gathering of Unitarian ministers. The subject of the paper was "The Place of Christ in the Modern Pulpit"; and the hearty applause of the audience at every important point showed that the closest similarity of opinion prevailed between the orthodox preacher and his liberal hearers. Indeed, it was evident that, beneath whatever variations of thought in detail each might recognize, the time had arrived when both could appeal to the one fundamental truth as of supremest importance; namely, the God-life in humanity to-day, Christ's mission to be fulfilled in souls alive now.

—The big bazaar held in Horticultural Hall in aid of the Unitarian Mission to Japan, with the special purpose of relieving the American Unitarian Association from the weight of its support of this mission, has been very fairly successful,—more so, we understand, than the hard times and unpropitious weather led its projectors to anticipate.

—Miss Helen G. Putnam has brought from her wide missionary field in the far West great breaths of refreshing religious fervor. Such consecrated, devoted life service as Miss Putnam is giving, while it brings hardship to herself, gives honor and glory to the Christian Church, in whose name she labors, and should surely meet the warmest and heartiest support from all those who love our cause.

—The annual meeting of the Suffolk Conference, which includes all the Boston churches, was important this year from the motion brought forward by Rev. Minot J. Savage to concentrate the home missionary efforts of the Boston churches by appointing the Benevolent Fraternity the one organization through which all local missionary work should be done. This motion was adopted, and will doubtless lead to a more active, definite, and vigorous home missionary policy as regards the city of Boston.

Burlington, Vt.—The congregations at the Unitarian church here are larger than for many years. The new pastor, Rev. Joel H. Metcalf, has won the confidence and esteem of his people thoroughly. The sincerity and earnestness of his sermons, together with his kind and genial manner, leave no doubt that the church will rapidly increase in its power for good to all.

Chicago, Ill.—Rev. T. G. Milsted, after seven years of vigorous and able service, has resigned the pastorate of Unity Church, and will spend a year in rest and travel. He expects to sail the latter part of this month for Gibraltar and the Mediterranean, going thence to Egypt, Palestine, Asia Minor, Constantinople, Greece, Italy, and Europe generally. Our readers will be glad to know that we are promised letters from him, for publication in our columns, giving accounts of his travel.

Denver, Col.—Notwithstanding the financial depression that has been upon this city and State, Unity Church is in quite a prosperous condition. The audiences have steadily increased until the larger number of the seats on the floor of the auditorium are filled, and quite a portion of the gallery. We have six meetings in the church each Sunday,—the morning kindergarten and nursery for the convenience of the parents attending the morning service, the regular morning and evening services, the Sunday-school,—including a large adult class in the study of the evolution of society, which numbers two hundred and eighteen, meeting at the noon hour,—a Sunday Lecture Club at 3.30 P.M., which is largely attended, mostly by persons who never attend a church service, and a Unity Guild at 6.30 P.M. Besides this we have a regular preaching service and Sunday-school at "South Side," and are about organizing another at "North Side." A Library Circle has been organized, which meets Monday evenings for the study of "The History and Government of the United States."

Detroit, Mich.—The two liberal churches here—the Unitarian and the Universalist—prosper. Rev. Reed Stuart, pastor of the former, preaches only once on Sunday; but it is to a fine congregation. The Unity Club connected with his society has three hundred members. Mr. McCollester, the pastor of the Universalist church, besides his morning sermons, is giving in the evening illustrated lectures on travel. He has given series on "Egypt," "Palestine" "The Cathedrals of Europe," etc. A Sunday evening or two ago his theme was "Russia and the Russian Church." His church is crowded at these lectures. Two week-night lectures by women have recently been given in the Universalist church. One was by

Mrs. Helen P. Jenkins of Detroit, on "Madame de Staël," and the other by Mrs. Eliza R. Sunderland of Ann Arbor, on "The World's Parliament of Religions." Both lectures were very much enjoyed. Mr. Stuart recently lectured in the Unity Club course at Ann Arbor, on "Mohammed"; and Mr. McCollester will lecture there soon.

East Lexington, Mass.— The Follen Church, Rev. George W. Cooke minister, is accomplishing an unusual amount of active work. Mr. Cooke has always laid emphasis upon the village idea in the life of the church, making in his church as far as possible a place for all, and endeavoring to unite in a common service people of differing religious beliefs. The *Parish Outlook* for January, a monthly paper issued in the interest of Follen Church, gives the following themes for Mr. Cooke's morning discourses throughout the month: "The Hiding of the Soul with Christ in God," "Sacred and Secular," "The Prophet of God," "The Conversion of Energy"; and for the evening meetings lectures from different sources, as follows: "A Good School: Its Characteristics, Aims, and Methods," Mr. I. F. Hall, superintendent of schools, Arlington, Mass.; "The Chinese Question," Mr. William Lloyd Garrison, Boston; "Ramabai's Work among Women in India," Mrs. Emma E. Marean, Cambridge; "Socialism," Mr. James P. Munroe, Lexington. Of week-day meetings there is an elaborate programme, giving something like one special event, class, lecture, or entertainment for every other day in the month.

Humboldt, Ia.—The Unity Club has issued a most elaborate programme for the present season, covering thirty weeks' study of geology and social science. For each weekly meeting two short papers are announced, carefully arranged to develop systematically the study of the two main subjects. A class exercise in mineralogy is also announced for every meeting.

Lansing, Mich.—Rev. Oscar Clute, who in 1881 left the active duties of the Unitarian ministry to accept the presidency of the Michigan State Agricultural College, located here, has resigned, after four years of excellent service rendered to this college, and has accepted the presidency of the Florida Agricultural College, located at Lake City in that State.

Lynn, Mass.—The literary class of the Unity Club connected with the Unitarian church here has issued, under the able leadership of the pastor, Rev. S. B. Stewart, an exceedingly interesting and useful pamphlet, embracing an outline for a course of study in "The History of Colonial Massachusetts." The references are so complete as to be useful to every student. The course covers the topics of History, Discovery, Settlements, Government, Society, Education, and Religion.

Meadville, Penn.—The Meadville Theological School has nearly completed the first half of what seems to be a very promising year.

Nearly all the old students returned; and a new class of thirteen entered upon the work, swelling the number of students to forty-two.

Prof. Christie has been added to the faculty. He commenced his instructions at the beginning of the year. His pleasing methods and genial fellowship have won for him a prominent place in the esteem of all the students.

Prof. Chesley was obliged, early in the term, to take a much needed rest from his work.

Dr. Whiton, who has been preaching in the Unitarian church here, has kindly taken the class in ethics, and has carried it on very satisfactorily.

A conference has been held every Friday afternoon, when such subjects as "What has Ethics done, and What may it do for Religion?" "Cliques"; "Is One Sunday Service Enough? Which shall it be?" etc., have been ably discussed by the students.

The preaching on Wednesday afternoons has been by members of the Senior and Middle Classes, and some very interesting sermons have been the result.

Our library has been added to this year by contributions from a few sources. There is, however, a great lack of new and recent works.

Meadville Theological School is gaining power each year, striving to take a high rank among the divinity schools of the land. W. S. N.

Peabody, Mass.—Rev. J. W. Hudson completed twenty years of his ministry with the Unitarian society here December 9.

In commemorating the event, Mr. Hudson delivered an exceedingly interesting sermon from the text, "This twenty years have I been with thee" (Genesis xxxi. 38), in which he reviewed the wonderful growth and changes in social, local, political, and religious life during the past twenty years. During Mr. Hudson's ministry thirty-seven ministers have occupied the pulpits of the thirteen Unitarian churches in Essex County. Only three of those settled when Mr. Hudson came to Peabody still remain in the same pulpits; namely, Rev. E. B. Willson of Salem, Rev. S. B. Stewart of Lynn, and Rev. E. C. Butler of Beverly.

That Mr. Hudson is one of the best beloved and most popular ministers in the county was well proved by the crowded attendance at the reception given in his honor by the parish. Every denomination in Peabody was represented, nearly all the Salem ministers were there, and among those from a distance were Rev. S. C.

Beane of Newburyport, Rev. Arthur W. Littlefield of Winchester, and many others. Letters of congratulation were received from many, among others from Hon. C. E. Stevens of Ware, one of Mr. Hudson's former parishioners.

Richmond, Va.—Unitarian services are being held here every Sunday in Belvidere Hall. Rev. George L. Chaney is preaching in the mornings, and holding a "Religious Study Class" every Sunday afternoon. This is undoubtedly to be a permanent movement.

Saginaw, Mich. — Rev. Howard MacQueary, who has been doing a strong work here for two years, has accepted a call to Erie, Pa.

San Francisco, Cal.—Second Church: December 3, being the first Sunday of the month, new members were received into the society.

The pastor, Rev. Leslie W. Sprague, had the privilege of receiving eleven more, making in all, since the 1st of April, eighty new names on the roll. The morning congregations have grown until they now fill the church quite comfortably, and the evening service always crowds the house to its utmost capacity. It is becoming a problem what to do with the people who come to hear the "young preacher."

There are two things especially notable in our congregations. One is the large number of men, and the other is the great number of young people. It is doubtful if there is another church in the city which has as many young people as has ours.

Mr. Sprague has just completed a series of four sermons on human rights, dealing with "The Rights of Children," "The Rights of Working-people," "The Rights of Woman," and "The Rights of the Sensitive." These have proved of great interest, and have aroused much enthusiasm. Eastern people would be surprised to see the people of our church stay for an hour after service, discussing in little groups here and there the thoughts of the discourse of the day.

Our Sunday-school now has an average attendance of about one hundred and twenty children. Mr. Sprague, assisted by his competent wife, takes charge of a Thursday evening teachers' meeting, which is also largely attended by parents and inquirers. The school is studying "Beginnings," a manual prepared by the Western Sunday School Society.

Toronto, Can.—The Jarvis Street Church, pastor Rev. Henry W. Woude, publishes the Toronto *Unitarian*, and has been giving reports of an excellent series of Mr. Woude's sermons on "Great Subjects," such as Religion and Theology, Religion and the Church, Religion and Creed, etc. The vesper services on alternate Sunday evenings are being well attended.

Wisconsin Conference.— The fiftieth session of the Wisconsin Conference of Unitarian and Independent Societies was held in All Souls' Church, Janesville, December 5–7. The opening sermon was delivered Tuesday evening by Rev. T. B. Forbush. "Jesus' Gospel of the Kingdom" was his subject. Its central principles were shown to be God with us, and personal righteousness because God is with us. It was a kingdom of character, the development of man's capabilities. It was life eternal, this striving to be perfect here. The form of Jesus' kingdom may be faulty, but the principles he enunciated are eternal.

Wednesday morning the devotional exercises were conducted by Rev. A. W. Gould of Chicago, the secretary of the Western Conference. Hon. William Smith of Janesville gave an inspiring address of welcome, which was responded to in the same way by the Hon. H. M. Lewis of Madison, the president of the conference. The reports of officers and churches were in every way encouraging, eleven churches being represented. An invitation from the Minnesota Conference to meet with them in joint session at Winona in the spring was cordially and unanimously accepted.

Wednesday afternoon the papers and discussions of the conference were begun with a thoughtful address by Rev. R. C. Douthit of Baraboo, "The Church and the Children." He thought the church could foster a better home life, better social conditions, better school life. Preachers should try to reach the children in sermon and service, and to organize them in practical work for others. Rev. O. R. Washburn, the Universalist minister at Stoughton, took the topic "The Church and the Young People." He advocated clubs for girls and boys for debates, reading, refreshments, and general good times. The many religious questions of the time, springing from all sources, we should be able to help the young people answer. An animated discussion followed these papers, participated in by most of those present.

In the evening the high-water mark of the conference was touched by Rev. Jenkin Lloyd Jones. His thrilling theme was "The Cause of the Toiler as interpreted by the Pictures at the World's Fair." He showed how the artist helped us, interpreting nature and life, how the higher art puts on canvas the truths of human life. He went over the world's great pictures that illustrate man as a toiler, reproducing them in brilliant word-painting, and sketching in many a lesson it behooves the world to learn.

Thursday morning the devotional service was conducted by Rev. O. R. Washburn.

Rev. C. F. Niles of Menomonie read a

most valuable paper on "Unity Club work," regarding it as a means of reaching those within and without the church. A Unity Club can be made the mediator between the orthodox and liberals, and should be put in line with church work. It should be intellectual and social in its aims and ends, but how these two can be worked together is always a problem. The work of the club must always have reference to local conditions. Rev. Sophie Gibb of Janesville then read an interesting paper on "The Church and the Community." She said the church is a servant, and the higher the work done, the more the service rendered. Religion cannot be divorced in any sense from human interests. The great opportunities for work to-day were pointed out,—work, not controversy; for we were to use the truth, not defend it. The discussion following these papers occupied every available minute.

Having considered the work of the church for the children, the young people, the club, and the community, the church itself came in for its share of attention in the afternoon. "The Object of the Liberal Church" was the subject taken by A. W. Gould. He showed how it must stand for religion and for freedom in religion, not for a definite, final theology. The right and duty of private judgment was insisted on; and, as evolution shows that advances come by variation, so from our variety of opinions there must be constant growth. Two great objects served now are that we receive those who are outgrowing the old forms of religion, and help to make that new theology necessitated by the change in the front of the universe. "The Obstacles of the Liberal Church" was the subject taken by Rev. Lloyd Skinner of Eau Claire. As outlined, the obstacles were: people do not think; they do not feel the need of a rational yet reverent religion; they do not see that religion is not only the worship of God, but also the love of nature and the service of man; the prevalent religious conceptions are bound up with law, administration, and the existing order of society, so that in disturbing them we seem to strike at these; the name ordinarily chosen —Unitarian, Universalist—is faulty and unfortunate; our practices of playing cards, dancing, etc., prejudice people against us. Some of these obstacles we can overcome, some we cannot overcome, some we do not wish to overcome. Rev. J. F. Schindler, the Universalist minister at Racine, voiced the dream of those who are looking for a union of the Liberal forces in an able paper entitled, "The United Liberal Church." He said to recognize and promote religious unity is a high moral duty. The puzzle to foreigners was the way the Unitarians and Universalists stood apart, and the only reason seemed to be that we distrust one another's motives.

Resolutions thanking the Janesville people for their hospitality were passed, and also the following: "Rejoicing in the spirit and work of the World's Parliament of Religions, demonstrating as it did the moral and religious unity of the race, the Wisconsin Conference of Unitarian and Independent Societies resolves: first, that, emphasizing the same spirit, we desire to work toward its realization in organized effort; second, to this end we desire to record our willingness to co-operate in any movement looking toward the establishment of the Church Universal."

The following officers were elected: president, Hon. H. M. Lewis, Madison; first vice-president, Hon. William Smith, Janesville; second vice-president, Rev. C. F. Niles, Menomonie; secretary, Rev. Lloyd Skinner, Eau Claire; treasurer, R. Jackson, Baraboo; Post-office Mission secretary, Mrs. Minnie S. Savage, Evansville.

It was matter of serious regret that Rev. H. T. Secrist of Milwaukee was unable, through illness, to be present at the conference, and especially to open the platform meeting of Thursday evening with his expected address, "The Foundations on which we build." Rev. C. F. Niles spoke concerning "The Purpose for which we exist," saying it was to discover the truth, and incarnate that truth in life. All churches are striving for the same end, but others than our own are looking for truth in the past. While we do not reject the word of prophet, priest, or church, we winnow it, adding whatsoever reason bids. For us character is the final outcome. Rev. G. H. Clare of Madison, though far from well, spoke a most fitting closing word for this helpful and inspiring session of our conference. In the marvellous diction for which he is noted and with ringing rhetoric he portrayed "The Glories of our Gospel," showing how each purpose, as outlined by the previous speaker, was a halo of glory. So also the rescue of Jesus of Nazareth from the débris of dogma, and the bringing in a purer conception of God; how our theology was the highest truth that has been revealed to man, but, high as this revelation may be, we still dream of higher and higher truth. L. S.

Wollaston, Mass.—The Unity Club has laid out, under the skilful direction of the pastor, Rev. James E. Bagley, a very careful plan of work for the current session. A programme has been tastefully printed, in small pamphlet form, giving outline, suggested points, and questions for each meeting. Two subjects are treated alternately, "Literature" and "Social Science."

PUBLISHER'S DEPARTMENT.

E begin the New Year in our Publisher's Department with the fine portrait, below, of Dr. Horatio Stebbins. The article in the body of the magazine, briefly recounting the Doctor's life-activities, makes extended word in this place unnecessary.

Horatio Stebbins.

A complete Catalogue of our publications will be sent to any address on application. We here speak of one or two important works, endeavoring to give some idea of their scope:

Heart-Beats.

A Book of Meditations. By Protap Chunder Mozoomdar. With Portrait and Biographical Sketch of the Author.

The fine new portrait of Mr. Mozoomdar, prepared especially for this volume, when taken in connection with the simple yet fascinating story of his life (arranged by Rev. S. J. Barrows of the *Christian Register*), renders this volume the "complete" book which many will delight to have.

Mozoomdar is no transient star. His light is permanent and will grow to more and more. It is the simplicity, the devotion, the sincerity, the intense earnestness of the man that draw all hearts to him. And these characteristics are the great dominating characteristics of the present volume. Perusing the pages and entering even in part into the spirit of their lofty devotion—following their swift poetic flight and natural yet ornate beauty of expression—one may readily agree with Mr. Barrows in his expression of belief, as he closes his biographical sketch of the author, "To me it seems the

most remarkable devotional book since that of Thomas à Kempis."

The biographical sketch occupies forty pages. We quote from the opening paragraphs:

Protap Chunder Mozoomdar was born in October, 1840. The name Protap means strength; Chunder, the moon. Mozoomdar is the family name. His horoscope must have been written; but, both parents dying early, nobody took interest in preserving that document. He was born in a village called Bansbaria, twenty-four miles from Calcutta. Being the first child of his father, and a male child at that, his father being the first born of his grandfather, and his grandfather being a man of some consequence, his old nurse used to tell him that there was a good deal of fuss at his birth. They beat tom-toms, blew conch-shells, and gave away quantities of oil in brass pots to the people of the village. "At times curious sensations of sacred joy come floating from the darkness of infancy," Mr. Mozoomdar has said,—"present themselves before my consciousness, and are immediately claimed as old acquaintances. The sight of some color or some flower, a moment of health or joyous experience, suddenly recalls the time the chief feature of which was an impetuous happiness and a sense of glory. My life on earth began in joy."

This joy was not uninterrupted, however. . . .

In the story of his growing childhood and youth many curious incidents of Oriental life — habits, customs, religious observances — are given. His early education, squatting on the floor on his square mat; the odd bamboo and reed pens, with palm and plantain leaves for writing-sheets; the incidents of the death of his father, what Hindu widowhood means, the struggles of his boyhood and youth,—all are described and recounted. His growing connection with Keshub Chunder Sen and Devendra Nath Tagore; his marriage—with a description of his dress, and the ceremonies during the same; his connection with the Brahmo-Somaj; the religious and even social isolation this movement brought upon him; his work as progressive editor; the building of his modest, retired country home in the Himalayas, five thousand feet above sea level—all these things the biography vividly presents. In the Himalayas he "spends six and sometimes eight months of every year. The greater part of his three books, 'The Oriental Christ,' 'The Spirit of God,' and the present volume have been written at this lofty height. Here, away from the distractions of Calcutta, he finds peace in communion with the spirit in nature and in man."

The story entire is one of alternating joy and struggle, yet of absorbing interest throughout.

From the Heart-Beats themselves we quote a few sentences:

What is piety if it does not dignify him who puts it on? Rags become robes, and nakedness majesty. But remember there are two kinds of dignity,—the dignity of moods and the dignity of faith and character. The latter comes to but few, the former to every one.

No, I cannot catch the sunbeams of the soul always. The Beloved comes and talks to me most sweetly when I am neither prepared to write nor reproduce what he says. My soul, my soul, it does thee good to hear what is best and deepest, and not to be able to say it again.

Like a quivering leaf in the sunshine at dawn my soul dances joyfully in the Lord's presence. When no one was near, I danced and sang on the hillside. The shadow was deep, the light was bright, the infant breezes of the morning were about, the fountain flowed, we made a joyous congregation. It made me holy.

My life is incomparably larger than my body. This body is merely the occasion, certainly not the measure of my life. I have a world-life, and live perpetually in companionship with everything green, fresh, youthful, beautiful. I blossom with the roses, and bloom with the mangoes. The grass softens me, and makes me green. I enjoy the bird-song and bird-life more than the bird when its note pierces the solitude of the Himalaya's forest and its wings cut through the clear blue infinite space. My soul flows on with the dimpling waters of the Ganges, flows on to the wide, wide sea, and I am lost in the infinite. My life is a particle of the marvellous life in nature. I am in everything: everything is in me. I came from above, and I am soaring up to where I came from. I live in all humanity, have a share in every aspiration, in every achievement, in every goodness and wisdom.

[*Cloth, red edges, 330 pages, $1.50; white, full gilt, $2.00.*]

Discourses.

By Edward H. Hall, Pastor of the First Parish, Cambridge, Massachusetts.

Everywhere through this book of eighteen discourses the deep, clear spiritual sight, the inclusive breadth of view, the vision of the exalting unity permeating all life and all worlds, the consciousness that religion means all sweet and holy thought and belief and action, make the volume from first to last a delight to the reader, an intellectual and spiritual quickening, a continuous inspiration. Open the pages anywhere, the glow of morning is there, the freshness of Spring and bird-song, the buoyancy of the untainted child's belief in the goodness of things,— and, with these, the strong man's courage, the prophet's vision, the lover's call to duty.

From the very beginning of the book the high voice speaks:

"Natural and supernatural"! You cannot

make this distinction without banishing God from some part of his universe and pronouncing something undivine. "Miracles of the past"! but what shall we say of the miracles of the present? Men choose to ignore them, I am aware; to make little of them, that they may make much of something else. I am content to make much of these. "Put off thy shoes from off thy feet: the place whereon *thou* standest is holy ground." Uncover thy head. Wouldst thou behold a miracle? Here it is. Look at this tiny being which has just found its way into the world. Whence came it, and where slumbers now the mind which by and by is to shine through these vacant eyes and kindle its whole being into intelligence and life? Look at that motionless form. Where now is the soul that a moment ago was there? Is it gone? And, if so, when and whither? But a few hours ago you were yourself wrapped in unconsciousness: what roused you from your oblivion or brought back your lost intelligence? Birth, death, sleep,—not the whole universe nor the whole past, not Judæa nor Galilee, ever witnessed a miracle greater than these.... Why strive to put God as far as possible away? Why so eager to prove that he is less near you or less mighty now than he was many centuries ago? Is life so very holy that you can afford to explain away the tokens of a diviner Presence?

"God is vanishing from his universe," men complain. Ah, no! they know not what they say. God is revealing himself more and more. For his commonest acts, as we see them, are fuller of miracles than were the special providences of the past. Not the supernatural is less, but Nature is greater than we thought. The earth to-day is more wonderful than were the heavens once, the laws of to-day more marvellous than the miracles of yesterday.... Nature asks us, if we would honor God, not to find out something holier than herself, but to find out that she is holy. It is Nature that is holy. It is Nature that is divine. It is Nature, if you choose, that is supernatural. The natural and the supernatural are one.

In a notice of Mr. Hall's book the *Nation* says:

The whole volume is marked by that high style of thought and feeling which has always characterized the best spiritual products of New England, and which has done so much to keep religion from stagnation and to hold public and private conduct amenable to the highest standards.

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By Caleb Davis Bradlee, D.D.

From the modest Preface to this handsome volume of 275 pages we learn that the cordial reception given to Dr. Bradlee's previous volume of sermons, published in 1888 and entitled "Sermons for All Sects," has led to this second collection. The present discourses, like the previous ones, are entirely unsectarian, being offered, as the title suggests, to the church universal.

The Sermons are twenty-five in number. Some of the titles are as follows:—

Holy Ground; Our Mothers; Our Mansions in Heaven; Mordecai sitting at the King's Gate; New Things; Can God be Discovered? The Fatal Substitute; Illusions; The Coronation of Failure; Discontent; Looking to the Future; Transient Sight of God; The Christian Mark; The Grace of God; Pleasant Words; Spiritual Climbing.

Full to overflowing with the spirit of love and with desire for humanity's uplifting, this volume will carry much of help and comfort to many readers. The sermons are for the encouragement of men and women in the religious and devotional life. They are also a call to religious activity. The book has many a stirring note. Of this the following will bear ample witness (from the sermon, "Discontent"):

The wings of opportunity are desired, and yet, by the brave spirit, they are made almost out of nothing. I have no chance, say many a man and many a woman: only give me the chance, and I will be a hero or a heroine, and the echoes of my deeds shall bound down the generations. No chance! Ah, you are wofully deceived; for you have the same right of way as Galileo or Copernicus or Columbus or Webster or Everett, or as any of the great men and women that have lighted up the centuries. And all you have to do is to open your eyes, unstop your ears, brace up your soul, stretch out your hands, and give up despair; and then your time will come.

[*Cloth, gilt top, 275 pages, $1.25.*]

The Spiritual Life.

Studies of Devotion and Worship.

The *Boston Traveller's* appreciative word concerning this uplifting book will bear reproduction:

Mysticism is a flower whose growth is confined to no particular religious soil. Its tendency, in fact, is rather away from than toward ceremonies and creeds. The Mystic irradiates all outward conduct by the inner light of the soul.

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There are many different types in this assemblage of saintly figures, but they have much in common. Most of them passed through experiences of despair, like that which gnaws multitudes in our own day, before the full faith flowered in their hearts. Many of them were misunderstood and persecuted at first. Several achieved wonders with emaciated or fragile frames. Almost all have left their mark in literature and in the purified lives of numberless disciples.

There is a fund of suggestion in this book which makes it one of the few volumes the thoughtful person likes to keep always by him. Its anecdotes, its quotations, its interpretations, make the past and the present alive with new meaning for every reader.

These great movements, with their leaders and their literature, are presented in a popular manner, with numerous extracts, and the reader not only catches their drift, but—what is far better—their inspiration.—*Boston Commonwealth.*

[*Cloth, 198 pages, $1.00.*]

Jesus and Modern Life.

Thirteen Lectures by M. J. Savage, with an Introduction by Prof. Crawford H. Toy.

The important press-reviews of this volume amply demonstrate its timeliness and its ability. Rev. W. W. Fenn writes of the book in *Unity*, as follows:

Every prolific writer or speaker is apt to fall into the habitual use of certain words which reveal the temper of his mind. If Mr. Savage has such a word, it is "frank," and no other could describe so well the impression he makes upon us. His work is marked by clearness, directness and candor to an altogether exceptional degree. In this last volume he considers the teaching of Jesus upon the pressing problems of to-day, aiming to discover how far that teaching is in accord with the present movement of society and how much it actually helps towards a solution of questions relating to Divorce, Wealth and Poverty, Prayer, Non-Resistance, etc. Obviously, a critic's first duty is to find out precisely what Jesus taught, and in view of the scantiness and uncertain origin of our materials that is no easy task. Unlike most students, perhaps, who would be classed as Liberal, Mr. Savage believes that Jesus taught eternal punishment and took himself for the Messiah; and in this we think he is perfectly right. . . . This is a capital book, which no one who cares at all about the real Jesus as thinker and teacher can afford to neglect.

The Edinburgh *Expository Times* compares the thought of Mr. Savage in this volume with the thought of Prof. Wendt:

The reasons why Mr. Savage calls his work "Jesus and Modern Life" are, first, because he discovered that his originally projected title, "The Teaching of Jesus," had already been appropriated by Professor Wendt; and, secondly, because it is such part of the teachings of Jesus as bear upon the burning questions of to-day that he selects for discussion. Thus he has, "Jesus as to Wealth and Poverty"; "Jesus' Doctrine of Non-Resistance"; "Jesus as to Woman, Marriage, and Divorce," and the like. And even when his subject has a wider scope than these, as "What Jesus taught about God," it is still dealt with in immediate relation to our recent controversies on that subject. It is a somewhat curious circumstance that Mr. Savage's first title should have been appropriated by Professor Wendt; for if we had been asked to name the author whose standpoint is nearest that of Mr. Savage, it is Professor Wendt we should have named. They resemble one another in the freedom of their criticism and in the reverence of it; and they come remarkably close together again when they sum up the conclusions which their search has furnished.

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